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The Pacific.

First Pure, then Peaceable; Without Partiality and without Hypocrisy.

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Comfort and Faith in Prayer.

"I cried unto the Lord with my voice, and He heard me."—Psalm: iii, 4.
How comforting the thought that we in prayer
Can to our God draw near;
Can ask relief from every want and care,
And know that He will hear;
Can feel that He will grant our earnest quest
So far as He, in mercy, deemeth best.

How comforting the thought that He will hear
Turn heedlessly away;
For when we ask in trust and faith sincere,
And meekly, humbly pray,
His promise have we, which we must believe,
For He has said, "And then, ye shall receive."

Make strong our faith, O God, when we to Thee
Shall come in fervent prayer;
And let our soulful pleading ever be,
That we may Thy love share;
Be kept from pride and sin's defiling stain,
Find rest in Thee and endless bliss obtain.

Increase our faith to ask that those we love
May yield themselves to Thee;
May find Thy blessed promises to prove,
May gain Thy pardon free;
And trust the joy that only they will feel
To whom, in grace, Thyself thou dost reveal.

And fill our hearts with earnest, strong desire,
With Thee to oft commune;
So our souls then with Thy celestial choir,
May be in glad attire;
And from our glowing faith and love for Thee,
Our grateful songs filled with Thy praise shall be.

S. P. LEEDS.

Farewell Gospel Meeting of Messrs. Whittle and McGranahan.

The meeting was held in Howard Presbyterian Church, this city, on Tuesday evening, June 6th. "I will sing of my Redeemer" was sung, and Rev. Mr. McCollough led in prayer. Mr. and Mrs. McGranahan sang "Nearer Home." Maj. Whittle said:

"I have enjoyed the past six months' labor with you in this State. I feel thankful to-night for the kind treatment we have received, and shall leave to-morrow with joy to our meeting again at the coming of the Lord Jesus Christ. This is a good field for Christian work. I believe great victories are to be won here. I have found men hungry here for the bread of life. I have enjoyed the past week in Napa. Had I known when I came here what I have learned since, I think we would have spent much more of our time in these smaller towns. Let me entreat you to push the work in all directions. Be in earnest as men are for gold. There are young men of great force and energy here, and if they were Christian men, what a power for good they would be. The field may seem to be a hard one, but be of good cheer. And now I want to urge you to remember that Christ died for all. Let no considerations turn you away from any man in this cosmopolitan population. It is not of the Lord for you to have any prejudice against any man. That man don't know the Gospel who says that God can't save Chinamen. I have met Chinese since my stay with you who give every evidence that they are true Christians. Don't yield to any feeling that prevents your giving the Gospel to them. God can't bless you if you cherish class-feeling. I must speak earnestly upon this matter, for I feel its importance."

Rev. Dr. McLean, of Oakland, being called upon, said: "I did not come to speak to-night, but to rejoice with you and say good-bye. I rejoice in the visit of Bros. Whittle and McGranahan to our State. God has been with them, and his Spirit has shone through them. I regret that they cannot stay longer and visit Santa Cruz, Stockton, Los Angeles and other places. You know of the work in Oakland. It has been a good work. Many church members have been instructed and greatly helped, and made to see the truth more clearly, and we have had conversions from those in our Sabbath-schools and from the outside. Earnest men have been brought into the light. I wish our Brothers could have come to us earlier in the season, before the near close of the schools. A good, solid, noble work has been done, and our heart-felt prayers go with them as they leave us on the morrow. After they have refreshed themselves we wish they would come back again. A successful work is not to be rated by numbers. We are laying foundations. Influences that are to mould the future on this coast are now being exerted. I doubt if anywhere a single conversion will amount to more than it will here."

Rev. Robert Mackenzie said: "Our hope on this Pacific coast is not in the old pioneers, not in wise men from the East—wise and good as they are, but in the children born here, and my observation is that they are reached as easily or easier than they are East. The work of Bros. Moody and Sankey last year, and Bros. Whittle and McGranahan this year, have taught us our own personal responsibility. The kingdom of Christ is advanced by all and each doing his own individual work. Every man and woman to the work, was Dr. Guthrie's motto. The work last year and this has taught us to do personal work for souls. Men wearing the dress worn one hundred years ago could not work in the inquiry room,

and that was a barren period. Man was then on his dignity; now we go down to a hand-to-hand work with our fellow-men. The work of these men has taught us to use and rely more upon the Bible. The Scotch lost a battle under Cromwell when he led them down into the plains. They could fight among the hills. The church has been out in the plain trying to meet the world with discussion. Our strength is in the Word. We have been taught again by those meetings there to stand. We should look with suspicion upon any movement that takes us away from the word of God.

"There are friendships formed that mean eternity, heart has touched heart. Will these brothers come back again? I think they will. There is a great harvest in country places to be gathered. If it is gathered there it will come to the city. How many of you here to-night came from the country. May God bless you, my brothers, and bless us as we part."

Mr. McGranahan, before leading in the song, "We've Sighted the Golden Gate," said: "About one year ago we were coming home from abroad, and we were looking out as we neared the land for the pilot vessel to meet us. How glad we were when we saw the little boat coming. Our life is a voyage, and trusting in Jesus I have no doubt about the end of the voyage, or that he will come to meet me. But it is not what I say that will make it right; you must arrange with the Captain for yourself. This is a real thing, 'We've Sighted the Golden Gate.' I hope that you with whom I've sung will arrange with the Pilot so that we all shall make a safe harbor."

Major Whittle then took for the text of his last discourse, 2 Tim. iv: 8—"Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only but unto all them also that love his appearing." We are constantly looking forward for joys to come, but all fail that are not connected with the Lord Jesus Christ. Of pleasures it may often be said they came, they went, and that is all. I have looked forward to this last meeting. Now it is here, and soon it will have passed. I look forward to my return to Chicago and think of what I shall do and whom I shall see; how soon I shall be there, and the meeting will have passed by. So we plan and do and it is gone. How blessed to-night that we can look forward to what shall never fail. For us who have Christ there are joys eternal. The Bible speaks of four crowns; they are all the same. The incorruptible crown shall not fail. The crown of life, it is Jesus—Jesus ever. Having Christ we have the incorruptible crown and the crown of life and the crown of glory. Christ is our glory. The crown of righteousness is Christ. Condemned by the law we are made righteous by Christ. He was made sin for us. He is the key-stone. Christ is our righteousness before God. We have simply to take him. He is the gift of God. He is our perfect righteousness, perfect salvation. You know that that man is imperfect, and yet He knows that he has a perfect salvation, because he has Christ. Christ is our righteousness, safe, laid up in heaven, hid with Christ in God. You have what you think is a sure title to property here, but your crown of righteousness is laid up safe in Heaven.

Who shall secure this crown? Paul said: "It is laid up for me," for "I know whom I have believed." And it is also for "all them that love his appearing." The same righteousness is offered to all.

The test of our possession of this righteousness is our attitude toward the Lord Jesus Christ. Would we like him to come? Can we say, as in the last of Revelation, "Even so come Lord Jesus?" Talking with a lady, I told her that was the test. I asked her if she was glad that he would come. She replied with a shudder, "No." "Would you say no, and shudder, if you knew your husband was coming home? But you profess to be the Lamb's wife?" "But I do not know that my sins are forgiven." "If you trust in Christ you do know, and you are glad that he is coming—coming to be glorified in all them that believe, coming to raise the dead and to give you a glorified body."

When shall we receive that crown of righteousness? In a sense, now, but also then, when he shall appear. Note "that day." How many times "that day" is spoken of. Oh, that day! I cannot dwell upon the thought! Young converts, you have a battle before you. We all have to battle; be humble, and look forward to that day. Near Napa I saw a tree that had come up from a rock, full of flowers. It had forced its way through the rock. The tree was twisted, but had got the victory. So if Christ is accepted in the heart which was hard, life will come, and fruit will be borne. God help you simply to trust the Saviour. Don't doubt him. Be faithful. Oh, what a day you'll have! Go on, Sunday-school teacher, missionary, minister—go on. In that day, what joy! No tears then—what a meeting! We shall not all meet again until that day. How soon it will come. The angels have come to some during these meetings. God help us to be ready. If we are faithful we shall not be taken by surprise. Dear friends, God bless you all. Remember

us, and God grant that some may join us to-night.

Mr. Edward Kimball offered the closing prayer. "Blest be the Tie that Binds" was sung, and with many a hearty hand-shake and earnest "good-bye" and "God bless you," the great congregation and these earnest, faithful workers parted, thankful to have met, but sad that we shall see each other never again below.

How best to develop, organize, and make successful a new Christian Movement in places where the Gospel is needed.

BY REV. W. C. STEWART.

[Published by request of the Valley Association.]

It is said that a question properly stated is more than half answered. If this be so, the question before us is felicitously stated. This will appear in the course of the discussion, the logical pivot of which seems to be the postulate involved or implied in the expression "A new Christian movement."

What, then, according to admitted principles, is a Christian movement? 1st. The correct handling of this point requires, as it seems to the writer, a close inspection of many so-called Christian movements, and a segregation of those movements which are illegitimate from those which are genuine. Judged by Scripture principles, much denominational work done in the organizing of churches, is not entitled to be called "a Christian movement."

A minister enters a community for the ostensible, and as far as he understands himself, real purpose of inaugurating a Christian movement. He hastens to ascertain how many persons there are in the district who had been in former years and in other places adherents of the church which he represents. Some of these are persons who had been educated in the faith of the fathers, and still venerate the ancestral creed and church, but had never made a profession of faith in Christ. Yet, they are good people, and might by Gospel work be brought squarely into the religious life. Besides this variety, there are others who have been in their former homes in covenant relations with the church. Part of this variety still cling with more or less tenacity and tenderness to their early love; others are lapsed souls, yet preserving a little of the form and talk of religion; others again have completely lost not only the power but the forms of godliness. The minister now proceeds to secure the names of as many of the classes alluded to as are willing to unite in a church organization. The creed is broad as well as substantially Evangelical, and the tests of Christian character and experience, in accordance with the charitable zeal of the minister and council, are liberal. The idea is, first, get a church organization with as many members as possible and trust to subsequent work to bring these members into a spiritual state, which alas, too frequently is never accomplished.

Thus we have a church; for in this premature organization there are two or three who regularly meet for prayer in the name of Christ, and steadily the sacraments are administered according to Christ's ordinance. In addition to the church there is also, in the finances, and perhaps to run the church also. The Society is composed largely of people who think a church would be a good thing, and who, like and unlike two certain classes of church members, are willing to help in the maintenance of the minister, if they like him, and if he does not draw the lines which separate the Church and the world too closely. We, indeed, ought not to be too critical in regard to these well-disposed outsiders, for they are often, morally considered, in a higher plane than the two classes of church members alluded to, one of which will sustain the minister if it likes him, but never likes him; the other, always liking the minister, yet, though wealthy, perchance, not able to spare much for the support of its beloved pastor. Now, are not such materials the kind which in a lamentable degree form our nascent church organizations? And is not this the reason why the sacred trust fund of our Home Missionary treasury is so heavily drawn upon to sustain movements which soon prove to be forlorn hopes, many of them being from the beginning, abortions. Is there not frequently at the bases of these denominational movements a worldly policy which the sequel shows to have been very impolitic? Can we postulate of such operations the attributes and title of a Christian movement? If not, we must inquire further, What is a Christian movement?

2d. A brief, formulated answer of this question might be given as follows. viz.: A Christian movement is one in which the primal and controlling motive is the salvation of souls. This definition may be regarded as axiomatic. Equally self-evident is the idea that the motive involved in any movement determines largely its entire course and policy. With these two presumptive principles allowed, in addition to what has been before advanced in regard to the usual methods pursued in the organization of churches, it is clear that

we cannot look to the latter for the true type of a Christian movement. Therefore we turn to the principles and plan of gospel evangelization as the same are outlined in the command of the Great Leader of God's spiritual hosts. "Go ye, therefore," said the Captain of our salvation, "and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the consummation of the age." The application of this command, so far as concerns the point now specially sought after, turns on the interpretation of the words, "make disciples of." Do the words, "go, disciple," fairly mean "receive into the church?" What is a disciple, according to the radical meaning of the term, and according to the scriptural view?

The term *disciple* is derived from a Latin word which means to learn. Naturally associated with idea of learning is that of teaching. Hence, the St. James translators, by an easy transition of thought, instead of the revised rendering, "Go, make disciples of," or as that word is interpreted, "learners of," puts the idea of teaching as the leading one in the work of discipling, and inaccurately translates the passage, "Go, teach." In fact, this teaching is one of the fundamental points of the Saviour's command; for he says in the latter part of the passage, "teaching them to observe," etc., the word for teaching being in the Greek a word which literally signifies in English, teaching. So, then, the two ideas of teaching and learning are involved in the process of making and becoming disciples. But, discipleship implies more than is commonly associated with the word learner or its equivalents, scholar and pupil. A disciple, in the usage of Scripture and of classic literature, is a follower of his teacher in the latter's life, manners and methods of thought. In classic and philosophic Greece, for instance, the disciple adopted the habits, language and even dress of the Master, and observed his rules. Disciple and Teacher were of like spirit, and frequented the same places. The true disciple loved to stand at his Master's feet, receiving thus his instructions. Now, is not this idea of discipleship, based upon and enlarged by that Divine, spiritual birth which is so grandly yet so clearly set forth by Jesus in his conversation with Nicodemus, the primary and essential one, in such passages as the following, namely: "If any man will come after me, let him deny himself and take up his cross and follow me." (Matt. xvi: 24.) And "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me," etc. (See Matt. xi: 28-29-30.) Stier regards as equivalents the terms, "Take my yoke upon you and learn of me." Since the first was among the Jews the proverbial expression of submitting to one's teaching and discipline. For this reason especially, the law was called "a yoke." To take upon one's self the yoke of Christ, (and to learn of Him) means, as Stier says, not only to receive His teachings, but also to recognize Him as the Messiah, and to submit in all things to the authority and guidance of His word and spirit. Such a submission to and learning of Christ implies not only a belief in the deityship of the historic Christ, but an entering into His life, and a taking of that life into the life of the disciple, in such fulness that the latter becomes Christ-like in his walk and work. The true disciple belongs to his divine teacher in thought, and love, and life, and is endowed not only with the name of Jesus, but also with his nature, and with the love of God, and with the power of the Holy Spirit. All this is involved in the words "take my yoke upon you and learn of me," and in the language of the great commission, "Go, disciple the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." This is the true following of Christ, and this, upon its face, aside from correlative scripture teaching, involves the salvation of souls, and also such a Christian movement as has such salvation for its "primal and controlling motive;" for, let it be ever remembered, that the grand object of the great commission was not only the assimilation to the character and work of Christ of individual and detached cases, but also the bringing of whole nations and of all the institutions and laws of society and of civil government under the influence of Christ's life and teaching. The gospel scheme, therefore, takes on the proportions of a cosmopolitan movement, beginning, it is nevertheless true, in the secret spring of individual thought and character, yet deepening and broadening its genial outflow, until all the nations of the earth are refreshed by its healing stream. The gospel-plan is very much dwarfed in its proportions by the, alas, too prevalent idea that it can only come, in certain ecclesiastical forms, to those people who are in historical sympathy with such forms. If those forms, whatever they may be, help in the work of human salvation, they may properly fill a place in the conservation of a Christian movement, but in the inefficiency of every such movement they may be, without loss, ignored.

3rd. We are now at a point where some direct and practical suggestions may be offered in the application of the ideas advanced in regard to the nature and purpose of a Christian movement in places where the gospel is needed. Under this head the writer would moot, for discussion, the proposition, that a class or school of ministers be educated for the special work of evangelism, distinctively so called. This class will of course consist of men apt for the evangelistic work, men full of faith and of the Holy Spirit. Yet while these men are to be specially designed to open new fields, to break the fallow ground, to inaugurate new Christian movements where the gospel is needed, and to strengthen weak churches by the aid they give the pastors of the same, they may also, if practicable, be themselves pastors. One of these spirit-baptized men goes into a district where the Bible is needed. He converses with the people privately and personally upon the subject of religion. He gathers those who are already Christians into praying bands, inspiring them to pray for themselves and for others, that the things which remain may be strengthened, and that they may help others to the light. He starts a Sunday-school, of course; he holds special evangelistic meetings, preaching and laboring with all long suffering and doctrine in order to lead men to Christ. During all this time, the idea of a church organization finds no utterance. All is Christ, and the salvation of souls. If, after earnest prayer and work upon the part of the evangelist, and those who may be co-operating with him, (and he will use all the help he can get in the field and from other sources) it is found, as it will without doubt be, (if the glory of God and the salvation of souls are the controlling motives of the movement) that the word of God has free course, runs and is glorified, that souls are converted; in short, that there is manifestly a Christian movement; then, let all the converts and other Christian elements be assembled, and after an impartial statement of all the needs of the field, and after fair discussion among those who are specially interested in the movement, let the latter determine freely whether there shall be a church organization, and of what denomination the organization shall be. If an organization be deemed advisable, then let the proper steps be taken to secure the same, and let none be admitted to this church organization unless truly and professionally converted. The church organization established, let a pastor be chosen; let him be a man after God's heart and after God's people's heart. Let him be a New England man or a California man, or an Englishman, but let him be, by all means, a consecrated man, able to endure hardness as a good soldier of Jesus Christ. Let him, if practicable, have the learning of the schools, but let him also be learned in the scriptures of divine truth and have that wisdom which is the gift of the Holy Ghost. Let him be a pastor and teacher, but evangelistic in his methods; that is, every sermon, every meeting, should be specialized by the idea of leading souls to true Christian discipleship; and to this end, an opportunity should be given at the close of or during every meeting for inquirers to express their feelings. The great fundamental idea of the gospel of the kingdom, namely, the conversion and salvation of souls, should be the primal and controlling impulse of all he says and does in his work, and his work should be the absorbing thought, inspiration and joy of his life. The church should be a salvation army, led by an enthusiastic yet wise-hearted and on-faithful minister. To an appreciably unspecialized, and secularizing degree the pulpit has assumed the character of a lecturer, and the preacher has become a polished essayist, putting forth his philosophic cadavers "sered and sickled o'er with the pale east of thought." People it seems are, in this age, to be educated into the religious life scientifically. Now, every man of common sense knows that there is not now, and never was, any real conflict between science and religion. Science is the philosophy of the laws of the physical universe. Religion is the philosophy of the laws of the spiritual life. The two philosophies are distinct, and do not antagonize each other, but at many points coalesce. Science shows us the religion reveals God's power unto salvation to every one that believeth. But how shall men believe without hearing? and how shall they hear without the living preacher? and how can there be the living preacher without the power of the Holy Spirit? The pivotal thought, therefore, in this discussion is embodied in the declaration that the best way to develop, organize and make successful a new Christian movement in places where the gospel is needed is to provide ministers who will preach the gospel in such places with the Holy Spirit sent down from heaven. With such men as lead-

Continued on fifth page.

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The Woman's Board OF THE PACIFIC.

Conducted by a Committee of the Board.

Our June Meeting.

Time—two o'clock.
Place—parlors of Mr. Barrows' church.
Acting President—Mrs. W. C. Pond.
The meeting was not largely attended, only about thirty being present. Mrs. Tenney, of Grass Valley, and Mrs. Dwinell, of Sacramento, represented two of our interior auxiliaries. The Oakland delegation numbered four. The San Francisco delegation was the largest, as usual, when we meet in San Francisco. It is right to have missionary meetings near the houses as well as the hearts of those who attend. Hence, our plan of alternating between San Francisco and Oakland.

After the reading of the Scriptures by Mrs. Pond, and prayer by Miss Hall, Mrs. Smith read the minutes of our last meeting at Mill's Seminary, which were duly approved and adopted. Mrs. Cole was unavoidably called away after the Committee meeting, but said she had in the Treasury only \$500, a fact which is rather significant, as we have but three months more before the close of our year. We can only hope that all our auxiliaries are accumulating large sums with which to give us a pleasant surprise when the annual accounts are closed up.

Our Foreign Secretary then read a very interesting letter from Miss Starkweather, a copy of which appeared in our last week's Column, giving the daily programme of the Kyoto girl's school. It contained many facts which we were all specially glad to obtain, and will repay careful reading.

Mrs. Fox led in prayer, in response to an invitation from Mrs. Pond.

The question then came up whether funds contributed for the Watkins Mission should be received and forwarded by a Committee from our Woman's Board. It is generally known that Mr. and Mrs. Watkins have been recalled from Mexico by the American Board, under whose auspices they entered that country some years ago. Some of their friends are making efforts to sustain them in an independent mission at Guadalajara, while others think such a step inadvisable. These conflicting opinions were clearly brought out in the discussion of the proposed question.

Some, feeling that as we are organized to co-operate with the American Board, and so cannot in accordance with our charter officially endorse the Watkins' Mission, opposed the appointing of the Committee. It was stated on the other hand that as no fault had ever been found with Mrs. Watkins, and as most of our auxiliaries were personally interested in her, it seemed wrong to refuse her our sympathy as a Board, and our cordial support. One lady said, "We were in danger of letting our sympathy for a lovely, efficient woman stand in the way of our loyalty to the American Board." Nearly every lady present was called upon to express her opinion in the matter, which, of course, cannot here be given in detail. A motion to lay the whole matter on the table was lost. A motion to appoint the Committee was made, but subsequently a postponement for one month was decided upon.

While such wide diversity of opinion exists with reference to a matter so important, there is need of much prayer, that we may act with caution and with wisdom.

Watch the flight of a straw: Theology leads in the list of books published in England last year. There were nine hundred and forty-five of these theological volumes. Of course education came next; there were six hundred and eighty educational volumes. And yet there are about one thousand people in England (calling themselves Agnostics, Compusts, and Atheists), who make more noise than the thirty million of people who read the old theology. And every now and then somebody on this side of the water rises to explain to people who recently bought two million copies of the Revised New Testament that "nobody believes in that any more, you know!"—The Methodist.

The late Admiral Colpoys, who rose to that high station as the result of his meritorious exertions, used to be fond of relating, that on leaving a very humble lodging to join his ship as a midshipman, his landlady presented him with a Bible and a guinea, saying, "God bless you and prosper you my lad; and as long as you live, never suffer yourself to be laughed out of your money or your prayers." The young man carefully followed this advice through life, and had reason to rejoice that he did so; while thousands have unavailingly regretted that they have pursued a different course.

The Longfellow Memorial Association, of which James Russell Lowell is President and Arthur Gilman Secretary, ask for a National Subscription of one dollar from each person, for the purpose of securing the grounds fronting the poet's house in Cambridge, and between it and the Charles River, to be held as a perpetual memorial.

Miscellany

An Answered Prayer.

"Oh give me a message of quiet,"
I asked in my morning prayer;
"For the turbulent trouble within me
Is more than my heart can bear.
Around there is strife and discord,
And the storms that do not cease,
And the whirl of the world is on me—
Thou only canst give me peace."

I opened the old, old Bible
And looked at a page of psalms,
Till the wintry sea of my trouble
Was soothed by its summer-calm,
For the words that have helped so many,
And the ages have made more dear,
Seemed new in their power to comfort
As they brought me my word of cheer.

Like music of solemn singing
These words came down to me—
"The Lord is slow to anger,
And of mercy great is he;
Each generation praiseth
His works of long renown,
The Lord upholdeth all that fall,
And raiseth the bowed down."

That gave me the strength I wanted!
I knew that the Lord was nigh;
All that was making me sorry
Would be better by and by;
I had but to wait in patience,
And keep at my Father's side,
And nothing would really hurt me
Whatever might betide.

A Rumseller's Story.

"I have seen a man take his first glass of liquor in my place who afterward filled a suicide's grave. I have seen man after man, wealthy and educated, come into my place, who now cannot buy his dinner." This was the beginning of an address by S. Stacy, before the Cadets of Temperance, mere lads, who sat clothed in their bright regalia of blue and red, in long rows on the settees in Franklin Hall, in South Brooklyn, N. Y. The meeting was held under the auspices of the Sons of Temperance, and it had been announced that Mr. Stacy, having given up his drinking place in Sixth avenue, New York, would give his personal experience. "For eleven years I sold liquor," he said. "I had one of the handsomest saloons in New York. Some said it was the best saloon in the city. If it was the best, God help the poorest. I can recall twenty customers, each worth from \$100,000 to \$500,000, and only two of them are now able to buy dinners for themselves. To you, Cadets of Temperance, I would advise that you rather take a glass of prussic acid than a glass of liquor. If you must die, it is better to die at once. If a gossip friend ever takes you by the arm and seeks to restrain you from drinking, don't turn and say to him, 'I know what I'm doing. Be kind enough to mind your own business.' I've seen young men stand at my bar with this blue ribbon on the lapels of their coats, drunk. 'No, no,' these young men would say, 'I've taken the pledge; I'm obliged to you all the same.' They had no business there. [Mr. Stacy raised his voice.] That was not their place. Liquor is at deadly enmity with a blue ribbon. Pretty soon it would be, 'Well, I'll take a glass of cider.' I knew I knew—I knew what that glass of cider meant. The rumseller is a good fellow. He is liberal with his money. He is jovial. When a customer enters his door, he says: 'Hello, Johnny; where have you been these two or three days? But he's calculating all the time how much money the customer has in his pocket, and how much of it he can put into his till. He is a thief. He takes money for which he gives no benefit in return. In all of my eleven years behind the bar I can recall only one agreeable thing. A young lady came to me, and said: 'I wish you would not give father anything more to drink.' I laughed, as rumsellers are accustomed to do in such cases, but she persisted, and finally I promised I wouldn't let him have a drink, but I promised. When next the father came in he walked up to the bar, smiling, and said: 'Well, I guess I'll take a drink.' 'No, sir, not here,' said I. 'What?' said he. I repeated what I had said, and also ordered my bar-keeper never to let him have a drink on pain of dismissal. The result was a quarrel, and I threw him out into the street. He was a smaller man than I. There was a struggle outside the door, but as he rolled over the curb at the edge of the sidewalk he seemed to lose all his strength. Looking up to me he said: 'Here I am in the gutter, and turned out of a rumshop! That man to-day is a member of Dr. Armitage's church.' Philadelphia Times.

Christ Blessing Little Children.

It is significant that, in the South, as in Galilee, the mothers of households, though not expressly named, turned with peculiar tenderness and reverence to the new Prophet and Rabbi. They were doubtless encouraged to do so by the sight of women who now, as always, accompanied him on his journeys; but the goodness that beamed in his looks, and breathed in his every word, drew them still more. Indifferent to the hard and often worthless disputes and questions which engaged the other sex, they sought only a blessing on the loved ones of their hearts and homes, contented if Jesus would lay his hands on their infants, and utter over them a word of blessing.

A beautiful custom led parents to bring their children at an early age to the synagogue, that they might have the prayers and blessings of the elders. "After the father of the child," says the Talmud, "had laid his hands on his child's head, he led him to the elders, one by one, and they also blessed him, and prayed that he might grow up famous in the law, faithful in marriage, and abundant in good works." Children were thus brought, also, to any rabbi of special holiness, and hence they had been presented already more than once before

Jesus. Now, on this, his last journey, little children were again brought to him, that he might put his hands on them, and pray for a blessing on their future life. To the disciples, however, it seemed only troubling their Master, and they chided the parents for bringing them. But the feeling of Christ to children was very different from theirs. To look into their innocent, artless eyes must have been a relief after enduring those of spies and malignant enemies. He himself had the ideal childlike spirit, and he delighted to see in little ones his own image. Purity, truthfulness, simplicity, sincerity, docility, and loving dependence, shone out on him from them, and made them at all times his favorite types for his followers. The apostles needed the lessons their characteristics impressed, and though he had enforced them before, he gladly took every opportunity of repeating them. "Let the little children come to me," said Jesus, "and do not forbid them, for the kingdom of Heaven is given only to such as have a child-like spirit, and nature like theirs." Instead of being too young for the bestowal of his blessing, he saw in their simplicity and innocence the earnest of the character he sought to reproduce in mankind. The citizens of his kingdom must become like them by change of heart and a lowly spiritual life. Stopping down, therefore, he took them up in his arms, put his hands on them, and blessed them. Even the least infants were thus ever turned to the highest uses.—Geikie.

The Inquisition in Rome.

A correspondent of the New York Observer tells the following. He says:—"It is some thirty years since I visited that city in company with Mr. Stiles, then our minister in Austria. It was a time when a tempest of revolution was sweeping over the whole of Europe; nor were the Pontifical States an exception. The people of Rome rose up in mass, drove Pio Nono out of the city, and compelled him to take refuge in the little town of Gaeta, some distance to the south. Scarcely had he departed than the mob, seeking some object of Papal despotism upon which to wreak their fury, selected the building of the Inquisition. The doors were burst open, and we—the only Americans in the city—went in with the crowd. Though a boy, hardly out of my teens, I can never forget the thrilling sights which there presented themselves to me. The walls of the broad hall through which the crowd surged were hung with instruments of torture of various sizes and shapes, the very sight of which sent a shudder through my frame. Then up and along the broad stairway we were carried into what was called the 'Tribunal Chamber.' The throne of the chief inquisitor occupied one end of the room; from the other proceeded a long, dark, very narrow passage, with a trap door in the darkest part. The trap-door was so arranged that the accused one, passing along and treading unsuspectingly upon it, was at once plunged headlong into the cellar below and speedily smothered in quicklime. Descending into the cellar, I saw for myself the lime, the bones of those who had perished, and even took up a piece of matted hair of one of the victims. All this would seem to show a comparatively recent exercise of the cruelties of that institution, and I think that there are modern histories of Rome, as well as published incidents, that go to confirm the same. It was certainly the opinion of Gavazzi, who was in Rome at the time, and who made the Inquisition a special subject of a lecture before a New York audience some little time after, that the cruelties of the Inquisition had been secretly carried on up to that period."

The Question of Moths.

The common clothes moth was formerly the only one that troubled housekeepers, but of late years the "buffalo" or "carpet moth" has in many localities come to plague them. To keep woolens and furs from moths, two things are to be observed—let, to see that none are in the articles when they are put away, and 2d, to put them where the parent moth cannot enter. Thin cases, soldered tight, whisky barrels headed so that not even a liquid can get in or out, have been used to keep out moths. A piece of strong brown paper, with not a hole through which even a large pin can enter, is just as good. Put the article in a close box, and cover every joint with paper, or resort to whatever will be a complete covering. A wrapper of common cotton cloth, so put around and secured, is often used. Wherever a knitting needle will pass, the parent moth can enter; carefully exclude the insect, and the articles will be safe. As to the buffalo or carpet moth, this fortunately exists in but a few localities. No better remedy than that we gave a year or two ago has been offered: Wet a folded sheet or other cloth, lay it over the place near the edge of the carpet, and use several hot flat-irons, moving them about from time to time, so as to send the steam down through the carpet and into all the cracks of the floor, and it will kill the moths. Where properly tried it has been effective.—American Agriculturist for May.

One Sunday evening last month a Boston divine suddenly paused somewhat at the close of his sermon and said: "We would all be glad if that young man in the vestibule would come inside and satisfy himself whether she is or is not here. That would be much better than keeping a half-inch draft on the occupants of the back pew." And, in the solemn silence that followed, the congregation could hear a sound outside as of the retreat of an army with banners.

Letters on which full postage has not been prepaid will, after July 1, be held by postmasters instead of being sent to the Dead Letter Office, and the person addressed will be informed of the amount of postage due.

Learn a Little Every Day.

Little rills make wider streamlets,
Streamlets swell the river's flow;
Rivers join the mountain billows,
Onward, onward, as they go!
Life is made of smallest fragments,
Shade and sunshine, work and play;
So may we, with greatest profit,
Learn a little every day.

Tiny seeds make boundless harvests,
Drops of rain compose the showers,
Seconds make the flying minutes,
And the minutes make the hours!
Let us hasten, then, and catch them
As they pass us on the way;
And with honest, true endeavor
Learn a little every day.

Let us read some striking passage,
Cull a verse from every page;
Here a line, and there a sentence,
'Gainst the lonely time of age!
At our work, or by the wayside,
While the sunshine's making hay;
Thus we may, by help of study,
Learn a little every day.

The One Hope.

The funeral services connected with the death and burial of Ralph Waldo Emerson were quite impressive, and not slightly suggestive as to the value of Bible truths in "the house of mourning." Various passages of Scripture, full of the deepest significance, were read, and the fitness of God's own words for such an occasion could but be recognized. What could be substituted for that which is of universal application and adaptation, as is the Revelation which God has made in the "Book of books"? Poetry might be quoted, but none could compare with that drawn from the Bible. Judge E. Rockwood Hoar, in his remarks said: "There is one hymn of Dr. Watts which Mr. Emerson especially liked, and which it seems proper should be read at his funeral:

"Lord, when I quit this earthly stage
Where shall I fly but to Thy breast?
For I have sought no other home.
For I have learned no other rest.
"I cannot live contented here
Without some glimpses of Thy face,
And heaven without Thy presence there
Would be a dark and tiresome place.
"My God! and can a humble child
That loves Thee with a flame so high,
Be ever from Thy face exiled
Without the pity of Thy eye?
"Impossible! For Thine own hands
Have tied my heart so fast to Thee,
And in Thy book the promise stands,
That where Thou art Thy friends must be."

After reading this Christian hymn, Judge Hoar announced for congregational singing a hymn expressive of strong confidence in God, and it was sung to the familiar air of "Just as I am, without one plea." To have eliminated all that pertained to the Bible and the Christian religion from the services at the funeral of Ralph Waldo Emerson would have left very little to have made them even tolerable.—Watchman.

Foreign Missions Pay.

They pay financially, as the old wheelwright found, who gave one dollar to missions in the Sandwich Islands, feeling as if he had dropped it into the sea, but was amazed to receive, not long after, an order for twenty carts, at ninety dollars each. They pay scientifically, as the sixty languages reduced by missionaries to grammatical form, attest. They pay restoratively, as the Papuan and the Maori of the day bear witness; and African; and Vara, a Sandwich Islander, who, born a heathen, on his death-bed said to friends about him, that his canoe was ready, its sail was spread, and his pilot on board; and a certain Brahmin, who, when converted, besides being invincible in argument possessed such eloquence as to bring tears to Brahmin eyes—a feat as difficult as to wring moisture from the pebbles of the brook. That they have restored society and whole nations, the disappearance of Suttee, of Juggernaut, and of drowning in the Ganges declare, and Madagascar and Polynesia, and Fiji, with her eight hundred churches, swell the testimony. If, after reflecting on facts like these, a preacher should have no zeal for missions, what a "narrow-chested, spindle-legged" character he must be!—Dr. Scudder.

But it is of no use to tell people these things. Just as they do about prohibitory laws, they will keep on saying that the missionary never civilized anybody, only went to live easy and make money selling beads to the savages; and they will prove conclusively that it was the rum-seller with his barrels of whisky who built the 800 churches in Fiji, taught the natives to read, and converted the Islands of the Sea.—Rescue.

Where one Christianized heathen falls away from the true God and returns to idols, there are scores who stand firm and steadfast, immovable, in the sincerity and earnestness of their new life. These we sometimes forget, when an instance of defection comes to our knowledge. Had we no backsliders at home, we might be allowed to express surprise when we find them in our missions. As it is, the wonder is that there are so few who turn back, when they find how much they have undertaken in accepting Christ. The inner struggle must be hard enough, requiring the uprooting of sins of which we know but little, the overcoming of deep-seated prejudice, the freeing of conscience; in fact, the change from thorough evil to thorough goodness. Then add to this innumerable persecutions, contempt and desertion on the part of family friends, the cutting off of support oftentimes, and even then we cannot realize the cost of remuneration of heathenism. It seems as if one such Christian as some of those grand characters in our oldest missions would be dearer to Christ than those who have had only approval and encouragement to stimulate them to Christian excellence. Let us be glad that we have such examples of strength and courage and purity of soul to remind us constantly of the success of Christian missions.—Heathen Woman's Friend.

Tokio, Japan, has a company formed for introducing the electric light.

Glass shingles are to be manufactured by a Pittsburgh firm that has the patent. The fisheries of Maine support 7½ per cent., or about 48,000, of its population.

The old Catholic College in Berne has only nine students, for whom there are five professors.

Another Roman-catholic priest in Rome, Rev. Fred. Cruciani, has joined the Methodist mission in the Holy City.

The Grand Army of the Republic claims a membership of 85,000 men, all of whom were honorably discharged from the United States service.

Cowper hated Dr. Johnson. "Oh!" said he, after reading his life, "I could thrash his old jacket 'till I made his pension jingle in his pocket."

The receipts of the Board of Foreign Missions of the Presbyterian Church South the past year were about \$60,000, being about \$2,600 more than the previous year.

A venerable couple live at Swanton, Vt., the husband aged 101 years and the wife 90. They have been married 75 years, and have had 12 children and 84 grandchildren.

About 10,000 persons were carried up Mt. Washington, in New Hampshire, on the railroad last season, and not a passenger has been injured or a person killed since the road was opened in 1866.

John J. Meagher of New York, who set fire to his liquor saloon in order to obtain the large insurance he had placed on it, was sentenced last week to five and a half years at hard labor in the State Prison.

Congress has passed a bill accepting the library offered the United States by Dr. Joseph M. Toner, of Washington. It consists of more than 20,000 volumes upon historical, medical, scientific and literary subjects.

All we want in Christ we shall find in Christ. If we want little, we shall find little. If we want much, we shall find much; and if in utter helplessness we cast our all on Christ, He will be to us the whole treasury of God.—Bishop Whipple.

Observe a tree how it first tends downward, that it may shoot forth upward. Is it not from humility that it endeavors to rise? There are those who grow up into the air, without first growing at the root. This is not growth, but downfall.—Augustine.

Joseph Cook writes that in the 84 days he was in India and Ceylon he made 42 addresses, and that in every leading town from the Himalayas to the sea he had eager and overflowing audiences of educated Hindus.

Though there was not a Methodist society in New England ninety years ago, the six Conferences that have recently held their annual meetings have about 30,000 members, and over 1,000 ministers were appointed to the churches connected with them.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no life so meager that the greatest and wisest of us can afford to despise it. We can not know at what moment it may flash forth with the light of God.

Cuban sugar-planters are looking with expectation to the draining of the Okeechobee lands in Florida with the idea of removing their business thither, making Florida the great sugar-producing State. They will thus avoid the enormous Cuban taxes, as well as the duties now laid on it.

Windsor Castle is to be lighted by electricity. How its brilliancy would have dazzled the eyes of William the Conqueror, its original builder, 850 years ago, or of Edward III., who in 1340 reared the Round Tower from which one of the burners is now to flame out!

On the 13th of May the session of the House of Representatives was opened with a prayer by Rabbi Jacob Vorranger of Houston, Texas, upon invitation of Chaplain Power. This is the third time a rabbi has made the opening prayer at the House sessions.

The price of city lots in New York is indicated by the fact that the four vacant lots adjoining St. Thomas' church, on Fifth Avenue, were sold recently, to Mr. Vanderbilt for \$396,000, a trifle less than \$100,000 per lot of 25 feet by 100. No wonder rents are high.

There are some people in the world who seem to be skilled in fault-finding. They can not do the work themselves, but they are adepts at criticizing. They can tell just what they ought to do, and what they should leave undone; but, as a rule, those who can tell so well what others should do, never do so much themselves.

A friend in Florida writes us that in that land of flowers, though largely new as to its cultivation and improvements, there is perhaps as much to protect the keeping of the Sabbath as in any other State of the Union. And what may seem surprising, a Jew, elected Mayor of Jacksonville, has done more to suppress the violation of that holy day than has been attempted by any other in preceding days.

Mr. Darwin, when in early life cruising off the coast of South America, maintained that the Patagonians were of such a different race from the English that they were incapable of improvement. In the latter part of his life, when he learned of the success of Christian Missionaries in civilizing them, he frankly avowed his mistake, and became a subscriber to the South American Missionary Society.



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The Pacific.

SAN FRANCISCO, CAL.

Wednesday, June 14, 1882.

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In the record for 1881-82 of the Franklin street church, Somerville, Mass., over which Rev. Dr. Merriman was lately installed, we note twenty-one accessions by letter. Of these thirteen were from Presbyterian churches, and two from Baptist.

The Call of last Monday reports that "The weekly meeting of the Executive Committee of the League of Deliverance met yesterday morning, Sunday, at their headquarters, No. 843 Market street."

The day for these weekly meetings shows what sort of men constitute this League.

It was unanimously agreed that immediate steps be taken to issue a daily bulletin containing the names of those employing and patronizing Chinese.

That list of names will be a very large one.

Judge Temple has decided the Gold Run case in favor of the valley, and against the miners. His decision is that defendant has acquired no right to use the beds of the American and Sacramento rivers as places of deposit for mining tailings. The acts of defendant constitute a public nuisance, and obstruct the free use of the rivers by a considerable number of citizens of the State.

The turn in Egyptian affairs last Sunday is not favorable to peace under the old regime. A telegram that left Alexandria at 7 o'clock Sunday evening, reports the slaughter by the natives of Europeans in the streets of that city. The English, Greek and Italian Consuls were injured, and the European quarter was sacked. Subsequent dispatches report 67 Europeans killed. The Egyptian military finally interfered, and quiet was restored. It is reported that men from a British man-of-war were being landed to render needed assistance.

There were processions and services in memory of Garibaldi in Rome, Paris, Chicago, Cincinnati, New York and many other places last Sabbath. In this city flags were at half mast. A very large procession, composed of Italians, Americans, French, Swiss and others passed through our principal streets to the Grand Opera House, where solemn music was rendered by Italian voices, and eloquent orations were delivered by H. Casanova, G. Calegaris and Leonidas E. Pratt, Gov. Perkins, Mayor Blake and other city officials rode in the procession and were seated on the platform at the Opera House. All these exercises were well but not timely. They should have been on day of the burial.

It is to be hoped that during this anniversary week at Andover, some gratifying solution of difficulties there has been reached. As matters now appear, Dr. Smyth accepts the pastorate offered him at New Haven, against a pretty strong minority, both in the church and society there. Prof. Curtis, of Chicago, declined to accept the place vacated lately by Prof. Mead, the Chair of Hebrew Literature; and now Prof. Thayer has offered his resignation, not content it should seem, under the obligations of subscription to the Seminary creed. Both these Professors are men of correct and minute scholarship in departments which in these days are not easy to fill.

When we read that Mr. Darwin frankly acknowledged that the missionaries in the Fiji Islands had really done a remarkable work among a population which by his own early voyage he knew to be hopeless except to Christian faith, and that he became a contributor to the funds of one of the missionary societies in consequence, we see one side of the man and rejoice in it. But here comes the *Index*, of Boston, which is what is generally regarded as infidel, and tells us "Mr. Darwin was a subscriber of the *Index* from the first year of its publication to the time of his death. He manifested his interest in this journal by generous donations from time to time; and when he last renewed his subscription, not many months ago, he inclosed a £25 note to be used in the support and circulation of the paper."

Parents, Sunday-school teachers and pastors who have to go to the Master and confess that they have children in their care and training whom they have not been able to save, will feel the exceeding closeness of the words of our Lord in last week's lesson: "This kind can come out by nothing but prayer." We have

some difficult cases with which to deal. It is not surprising that our skill comes short. What is surprising is the fact that we do not, in the sense of our insufficiency, walk more closely with God and invite the strength of the indwelling Spirit. Let us oftener step aside and speak to the Almighty. For thus we lengthen the long arm of our lever, and even our ordinary power, applied on that lengthened arm, will start movement where no movement was before.

Li Po Fun, President of the Nin Yon Company of Chinese merchants doing business in this city, died last Thursday, and on Monday funeral services were held according to their strange heathen customs. The exercises were more extended and costly than at any previous Chinese funeral in this city. A pavilion 20 feet by 75 feet was erected in the middle of Commercial St., in the Chinese quarter. The *Bulletin* describes the scene as follows:

The crowd commenced to arrive early in the morning, and the streets in the vicinity were jammed all day with curious sight-seers, both Mongolian and Caucasian. A squad of police was detailed to preserve order and to keep back the constantly increasing crowd. About eleven o'clock the solemn procession of mourners and the corpse arrived. It was placed on a bamboo bier at one end of the tent. Eight bearers clothed in white with white cloths about their heads stationed themselves at the side of the coffin and did not leave it during the exercises. The mourners were also clothed in white but in addition wore festoons of "sack cloth" about their heads and waists. On entering the tent they threw themselves upon the floor, facing the corpse, and remained prostrate throughout the subsequent ceremonies. On the table was spread a feast of Chinese confections and pastries. For lack of room on the tables six roast pigs and two roast lambs were placed on the floor.

The ceremonies were in charge of a number of priests in black gowns and odd-looking hats with turned-up brims. Friends of the deceased, after gaining entrance with difficulty through the crowd, would throw themselves on the matting, and prostrate themselves until their heads quite touched the floor. After touching their hands in some oil poured out of a mysterious-looking demijohn and bowing to the attendant priests, they would elbow their way out and make room for others. The priests would also observe the same ceremony in company with each new arrival. On the table incense was constantly burning and fancifully decorated wax candles were smoking and giving a peculiar appearance to the weird scene. At one end of the tent were the musicians, and a thin looking Celestial kept up a most doleful strain on a battered tin horn.

The exercises continued the greater part of the day. Late in the afternoon the body was removed to the hearse and followed by a procession of over 200 carriages, was deposited in a vault in the Chinese cemetery. The remains, it is stated, have been embalmed, and will be sent to China on the first steamer.

Horrid murders continue to be reported in Ireland. Among the latest and most prominent victims was Walter M. Bourke. His brother, residing in New York, says of him:

After graduating at Trinity College, Dublin, where he received the first gold medal, he was admitted to the Irish Bar, and after a short practice went to India, where he was made advocate to the High Court of Calcutta. He amassed a fortune in India, returning to Ireland in 1878. His possessions consisted of the Curraghmore estate, in the county of Mayo, the rental of which was £2,000 a year, and the Rahasene estate, in Galway, which he purchased in 1872 for £25,000, whose rental was \$1,200 per year. During the famine he gave employment to sixty or seventy men, when, in reality, he had nothing for them to do. I may safely say he spent more than his entire income in endeavoring to relieve the sufferings caused by the famine; and yet, on that very spot where he had done his best to help the people, he was basely murdered. Up to the time I left Ireland there was not a single eviction. Where he found a man unable to pay his rent, I have known him to entirely forgive as much as three years of back rent.

We watch with anxiety for what the Government will do to prevent these assassinations. Whenever a vote is taken on a clause in the Repression of Crime bill, it is approved by a very large majority. And yet the bill does not pass, and Gladstone is in trouble. Kindness was met by brutal murder, and now his Government seems to hesitate in the use of stern measures. The wisdom that cometh from on high is the only wisdom that will avail in such trying things. For that wisdom Gladstone and John Bright are not unaccustomed to ask.

Although Robertson Smith is no longer a Professor in any of the Colleges of the Free Church in Scotland, yet he is still a minister in good standing. An attempt was made the other day at the meeting of Presbytery in Edinburgh to institute a prosecution, both against him and Dr. Bruce. The latter has written a work called "Chief End of Revelation," in which he is charged with light views on inspiration and atonement. After very strong debate, however, the Presbytery

declined, by a vote of 16 to 11, to take steps to prosecute the accused ministers. But, evidently, our Scottish brethren have a good deal of trouble on their hands. Meanwhile, of course, young men go farther than their leaders in free opinion. The multitude outside imagine that Christianity itself is giving up. Let us come to know that the faith which is according to Christ does not depend on a vote taken in Presbytery or any other ecclesiastical organization.

The General Assembly of the Presbyterian Church seems to be aware that there is a leaven of laxity even in that body, notwithstanding ministers and elders all subscribe to the confession of faith. For in a formal resolution it warned all who give instructions in its seminaries against giving forth any views or adopting any methods which may tend to unsettle faith in the doctrines of the divine origin and plenary inspiration of the Scriptures, or in the Presbyterian system of doctrines. This solemn warning is given, as the resolutions say, "in view of the alarming defection from the faith of the gospel, both in this country and abroad, and which seriously threatens our own beloved church." We can hardly suppose that the danger is quite so appalling as the language of this serious warning indicates. We take heart, too, because we read that this solemn charge to such men as Drs. Hodge, Shedd, Morris and others "was adopted by a rising vote and clapping of hands!"

Both the General Assembly of the Presbyterian church and the Baptist Home Missionary Society passed resolutions strongly adverse to the recent action of Congress with regard to the Chinese. In the former body, the Missionary Nevins stated "that he carried \$4,000 in change through the famine region in China, and slept with it in his room without a guard, and although the people were starving, none offered to touch a cent of it." One of our San Francisco journals publishes this statement, and puts over it, for a heading, "How These Evangelists Will Lie." We have no doubt of Dr. Nevins's word. Still, if our friends at the East should infer that Chinese will not steal, it is very likely that suitable facts of a different tenor could be furnished also. But as missionaries are more commonly accused of magnifying the depraved condition of the heathen, it is hardly more than fair for Dr. Nevins to speak one good word for Chinese virtue. He is not a novice in that country. He has been there many years. He is a thoroughly worthy witness. Nevertheless, it takes a good many people to make a world. It would hardly be always safe to carry coin round without guard, either in China or America.

The Cincinnati *Gazette* says that the liquor-sellers there are "in want of a judge who will nullify the law, and of jurors who will find them not guilty when they have openly violated the law upon the advice of their counsel, and when they have proclaimed the plan to break the law in such numbers as to clog the court. Jurors are wanted who will perjure themselves by finding persons not guilty who brag that they have broken the law." Here we have not the slightest difficulty in all this. The conspiracy of the rum sellers has been met by the connivance of prosecuting attorneys, by judges too willing to see the law violated, by juries that laughed at perjury. Men have been brought up for violating the law, the proof has been clear and positive, and juries have found verdicts contrary to the law and the evidence, and, covered with perjury, have gone out from barleque courts, unwhipped by justice. And this awful travesty of courts of justice has been paraded before the public as a thing worthy of grave consideration, as showing the unpopularity of the law. It is a showing which honest men propose to reverse. They will demand judges and prosecuting attorneys who will keep and honor and enforce the law, and they will punish jurors who lie when they are put into the jury box and bring in verdicts which are smirched with perjury. A just judge can do much to enforce the law, even when prosecuting attorneys are incompetent or corrupt, and jurors the willing tools of criminals. "Let justice be done though the heavens fall."

Gov. Sherman, of Iowa, has spoken very positively in favor of the Constitutional Amendment prohibiting the liquor traffic. It will be adopted, we have no doubt. Let the 27th of June be made memorable by the noble State of Iowa. By banishing the whiskey business she honors herself more than ever before.

Captain Charles E. Stowell, an old Mississippi river captain, who also ran on the Sacramento river in early days, died in this city last Wednesday evening. He was 63 years of age and a native of Vermont.

Editorial Correspondence.

NEW YORK, May 31, 1882.

No doubt the trip across the continent, if one goes infrequently, may be always regarded as a pleasant one. We had no delays, mishaps, or accidents, and reached New York on the 25th of May, having stopped over, a day each, at Omaha and Chicago. As far as Omaha, we had as companions in the same "Sleeper," the Rev. Dr. Thompson, of the Bible Society, the Rev. Dr. G. S. Abbott, of Oakland, Cal., and the Rev. J. A. Worth, of Seattle, W. T. The two last mentioned were on their way to the Baptist Anniversaries in New York.

The weather was cool from the start. It snowed all across the Rocky mountains. The streets of Omaha were filled with mud from a deluging thunderstorm, on the 19th of May. There was a fine light snow at Chicago on the morning of the 23rd of May, a heavy frost in Ohio the following morning, a cold rain in New York, the morning of the 25th and ice over in "Jersey," the morning of the 26th. It will be obvious that we have not suffered from the heat on our journey, and that nothing along the way has been growing too fast for its good. Indeed, everywhere, as in California, the complaint is, that the season is cold and backward, behind the average by a month.

Eastward of Central Nevada, we were in scenery new to us. In Utah nothing attracts special attention, but the canyons, gates, ravines, and lights of Wahsatch and other mountains, which are worth seeing, but will not pay the expense of a long journey. The summit of the Rocky mountains are rather wild and romantic. It is crowned by the base of a monument of red granite, building in honor of Oakes Ames. What proportion it is expected to take on we have not learned. Across Iowa and Illinois, the spring view is certainly enchanting. Chicago usually speaks for itself, and does not need the expression of one's gratification at its progress and power. We enjoyed an hour or two, each, at the Chicago Literary Club, the office of "The Advance," and other places. At Omaha our worship was at the Congregational church, of which the Rev. A. F. Sherrill is the pastor. The house of worship is a fine one, and in a pleasant situation. The congregation did not fill the house; the preacher did without any special effort, sermon for Ascension Day was brief and without notes, and the whole service was an interesting one. Omaha is the rapidly growing city of the western interior, and we hope the denomination of the free will more than hold its own there.

Twenty-two years ago, we knew New York fairly well as far up as Union Square. All the region nearly between that and Upper Central Park is new, massive and expensive, not to say, extravagant. In May, the city is always amazingly full of life and activity. At certain points one finds the crowds of either vehicles, or men, or both, simply amazing hard to be accounted for. Lower New York has been almost as much transformed as the upper, by the erection of many lofty, massive, grand structures for the use of associations, banks, companies and other corporations. But few of the ancient and distinguished landmarks remain. From the upper stories of the new building of D. O. Mills one gets fine view over city, bay and island, and looks down on a scene of human activity not matched by any other on the continent. The structure itself is a symbol of the man who owns it, and its chief occupants will represent a prodigious amount of the world's brain-power.

The elevated railways present a novel feature to one long away. They are higher up than I had supposed (as high up as the third or fourth stories of buildings where the ground is depressed) and they are less light, airy, and elegant, and more heavy, dark, clumsy and forbidding. Their one excellence is that of swiftness, the making of long distances in the shortest possible time, without danger of obstruction. Last Sunday night I heard the Rev. Dr. A. J. (Adoniram Judson?) Gordon, of Boston, preach before the Baptist Missionary Union. The discourse had in it elements of power, framed from the point of view of a "pre-millennarian," and marked by some novel views and interpretations. A large audience listened with close attention, I cannot say, with the most utter conviction. Since Sunday we have had beautiful weather, and all have enjoyed it. Decoration Day was handsomely observed. The address of Ingersoll was good. It is only on some patriotic occasion that he is good for anything, ethically, or otherwise. He is always sure of an audience here, however, whatever he may say. A city of this size affords material for assemblies to suit all kinds of characters and orators. But after this time of the year the population gets thin, and places of instruction and worship lack enthusiastic throngs, and even newspapers strive in vain to escape from the cloud of dullness.

Charles Scribner's Sons, 744 and 746 Broadway, New York, are bringing out a series of books on the campaigns of the civil war. They are small, compact, interesting histories, beginning with the outbreak of the rebellion, and closing with Grant's campaigns in Virginia.

Fixing Faith.

I take it to be perfectly evident to every mind that keeps pace with the thought of our age, that the whole ground of evangelical faith is to be reviewed; and that no creed will be counted for more than the sum of the reasons presented therefor. Yet further, no book will be regarded as too sacred for the intellectual surgeon with scalpel and saw, for the intellectual physicist with microscope and crucible. We need not suppose that the process will be other than painful; for in the body of a faith vital and throbbing with the life of preceding ages there are to be changes.

Perhaps you have seen a surgeon sever the quivering flesh and tear away a limb from the body; perhaps you have seen him lift the skull pressing too heavily upon the delicate tissue of brain. It seemed like the taking of life, but it was the saving of life. When we shall have learned thus, with steady nerve, skillfully to remove any part of our faith that may be found to be an incubus, the outgrowth of human misconception, we shall have taken one grand step toward the establishment of God's kingdom upon earth.

The Pharisee fasted twice in a week, gave tithes of all that he possessed, was guilty of no injustice or vice in the eyes of men. Moses was his prophet, and yet he entirely missed him of whom Moses testified.

There was not the least requirement in the law of Moses to which the Pharisee would not gladly conform, but he was completely blind to what these requirements signified.

Christ says, "Ye search the scriptures because ye think that in them ye have eternal life, and these are which bear witness of me; and ye will not come to me that ye may have life."

It seems to me that we ought to have learned by this time that no form, nor ceremony, nor sentence is of any value save as it brings home to the heart vital and practical truth.

These are but telescopes or micro-

scopes through which men look to get a more clear conception of truth, and when they are found to distort or blur, it is at our own peril that we refuse to cast them aside. The Jews, the Catholic church, even the Protestant church, ought to serve us living examples. But Macaulay says, "That no learning, no sagacity affords a security against the greatest errors on subjects relating to the invisible world." To me this seems hardly to accord with what I have read somewhere else about a way so plain that the way-faring man, though a fool, need not err therein, while it does seem to accord with history. Is there any solution to this problem? I believe there is, and that it is at hand. It is "with the heart man believeth unto righteousness." "If any man willeth to do his will he shall know of the teaching whether it be of God." Let it be the vital purpose of every Christian man to introduce into this world the kingdom of God, not so much to prepare men for a heaven to come, but to make earth a heaven—to introduce the kingdom of righteousness and truth and peace, of love and kindness and sympathy—and we shall hear a less about heresy. Not because there is not such a thing as fatal heresy, but because before an earnest and practical Christian living, it shall demonstrate its own falsity and emptiness, and be forgotten. Put the sickle and the harvester into the field together and the question of superiority is settled; but heresy is a sickle with no edge.

Who can study a single decade of our national history without finding where the power of the church lies?

If we are about our Master's business, we shall do valiantly for ourselves and for the world.

Let a man travel Godward with an honest, earnest and fearless heart, and God is pledged to his orthodoxy of life, or our religion is a lie. He will, doubtless, make many mistakes in his intellectual conceptions, but that man has not yet begun to think who does not know that this is the lot of us all; i. e., we are not quite God's yet. But there is a light, St. John tells us, which lighteneth every man coming into the world. He was in the world and the world was made by him, so it did not shine first in the incarnate Christ. Every man may see it and follow it; so may he walk in the light. He may close his eyes and walk in darkness. It is orthodox to walk in the light. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light.

THEO. C. HUNT.

Prescott, May 28, 1882.

"Our Continent," referring to the immigration of the Russian Jews, who, it says, "are miserably poor, very degraded, accustomed to work, inclined to economy, and anxious to get on," asks the pertinent question, "If they should happen to do more work for less money than their more fortunate predecessors feel inclined to do, would we not have to modify our Russian treaties or insist on the Czar keeping or killing his own Jews?" Besides these Jews, the Italians are flocking to our shores in great numbers, many in great poverty, filthy and quarrelsome, and are competing with and underbidding the Irish on the public works. We are expecting the advent of some Dennis Kearney with his terrible slogan which timorous politicians will have to heed, "The Italians must go!"

The fruit crop in California promises to be abundant.

Home Missionary Cal.

Conducted by J. H. Warren, D. D.

Office, No. 7 Montgomery Avenue.

From the Field.

The second church of San Bernardino is more than giving promise of ranking with the most vigorous of our churches in Southern California. Not yet two years old, and not strong in numbers—less than thirty; not rich in money, most beginning new homes, with more days' work at command than coin—have already done three things: First, to disperse with the aid of the First church for the support of their pastor; second, begun work on their house of worship; and third, have paid their quota in full for the Home Missionary "million." "We live in deeds, not words," etc.

A magnificent pulpit Bible was presented by Miss Bryant, of the First church, this city, to the church in Etna, Scott Valley. In their vote of thanks, which we print without Miss Bryant's knowledge or consent, the pastor, church and congregation say: "We most heartily thank you for this gift, and we pray that it may be of untold good to us. We hope that its glorious light may shine not only in and about the pulpit, but in the community in which we live, and we will endeavor to make its principles the rule of our lives." From that field Brother Bruce reports for the last quarter, forty-two sermons preached, one hundred and fifty-five visits made, five hundred and fifty-seven miles travelled, three funerals, two baptisms, two additions, and increasing congregations.

From the *Lassen Advocate* of June 1st, published in Susanville, we find the following account of a day long to be remembered in Merrillville:

"As previously announced through the columns of this paper, the services to take place at Willow Creek, Sunday, May 28th, under the pastorate of Rev. R. Graves, the devotions were carried out to the strict letter of the announcements. It was a beautiful day, and the gathering was from far and near to listen to the word of God. A great number were from Susanville, as well as Horse Lake, Johnstonville and Eagle Lake, the concourse numbering 120 souls. Services were commenced about 11 o'clock; the sermon was most excellent, at the close of which the sacrament of the Lord's Supper was administered. All were invited to participate, irrespective of sect or denomination, the only qualification being required that you be a believer in the Lord Jesus Christ. After the sacrament, without dismissal, the congregation repaired to a spring close by, where four persons were to be baptized by immersion. After this ceremony had been performed the assemblage was dismissed, and the hospitable residents of that valley extended invitations to those from afar to take dinner. The invitations were accepted, and the concourse scattered throughout the valley."

The new church in Merrillville now numbers sixteen. Just twenty-five have united with the two churches since Brother Graves took charge of the field. He also holds regular services at Janesville and Milford. The new parsonage is occupied—church and parsonage lot, nearly an acre—fenced in and under cultivation.

A new Sunday-school, organized at Corlettus, is reported by Rev. L. N. Barber, of Soquel, together with the desire of many for the organization of a Congregational church in that place.

And now we are glad to learn that the church in Tucson has voted to buy the Presbyterian church edifice, which has stood for some time unfinished and heavily mortgaged. It is solidly built and has quite a cathedral look, and when fully completed within and without will be one of, if not the finest church edifices in the Territory. It stands in a central position, facing the new court house, on the opposite side of the principal plaza of the city. When this is completed and dedicated we hope to go forward and establish a third church in that region.

A GOOD REPLY.—EX-GOVERNOR Vance, of North Carolina, meeting a colored man of his acquaintance, whom he knew as a devout Christian, in a jesting tone asked him: "Well, now, Joe, do you really believe in this election of God that you speak of?" "Indeed I do, Massa Vance," was the serious reply. "Well, do you think I am elected to be saved?" "Scarcely know, Massa; but I never heard of any one being 'lected who wasn't a candidate." And there is the point—humble candidacy and election to grace go together.

To-day, to-morrow, every day, to thousands, the end of the world is close at hand. And why should we fear it? We walk here as it were in the crypts of life: at times, from the great cathedral above us, we can hear the organ and the chanting of the choir; we see the light stream through the open door, when some friend goes up before us; and shall we fear to mount the narrow stair-case of the grave, that leads out of this uncertain twilight into the serene mansions of the life eternal?—*Longfellow*.

Religious.

An adjourned Association of 7 Montgomery 16th, at 3:30 p. m.

At the Congregational church, subject, "Christ's esting essay, w most enjoyable

Amongst the Monday, were Calaveras county of Sonoma, and were also present At the Club of Oak on the "Progr

Rev. C. D. Church, was a Eureka Valley Eight children ing house was sphere in which others have be

"The New" topic upon which discussed in a day evening.

Rev. Dr. St. Church in the was a most x

At the Th discourse broad advantage of in this world.

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Rev. Dr. N changed with meda Presbyte morning. At a in his own chu Life and Labor ster," recently Central Africa

At Plymouth land, Rev. D Christ's words Kind Cometh

Rev. J. M. Oakland, last ing his subject Well Doing," Teach us to N

Rev. W. H. church, Oakland Sunday night "Create in Me

Rev. Walt preached in the Take us toward topic was, "La Jehu."

Rev. J. A. Co., officiated morning his to Persuaded Me night, his discor Ye of Christ?"

Rev. J. P. from the Pac has received a ply the church year. He is re work, and is good folks in him abundant

Rev. Dr. church in Sac the morning on "The Evid Old Testament

At Santa C Rev. M. Will ing on "Paul's and at night on Sermon."

F. J. Culv in San Mateo under the auspi in Sonoma cou temperance ca ville, Sonoma, of the movece in the past for this year.

The round trip the 28th of Ju

The repairs kin's Academ Golden Gate A rapidly. From plumbers, car painters are a ing taken to e order the seve conditions of plied with. T favorable to building stand to the East a the building is paint put upon

Rev. C. R. We had a re son on the 4th to membership gregations at A great part of Mr. Wiggins of Mr. Rainey, w Last Summer, school house the attendance thirty, while nearly to fifty, and labor, and only baptized crated laymen the Master.

Two united church at H Sabbath, upon fifteen rose fo people's praye

A county S Contra Costa Antioch on Ju ton was elect R. Hager, A E. A. Winni

Religious Intelligence

California.

An adjourned meeting of the Congregational Association will be held at No. 7 Montgomery Avenue, on Friday, June 16th, at 3:30 p. m.

At the Congregational Club last Monday, Rev. C. D. Barrows presented the subject, "Church Music," in a very interesting essay, which was followed by a most enjoyable conversation.

Amongst the visitors at the Club on Monday, were Rev. J. A. Jones, late of Calaveras county, Rev. H. H. Wyckoff, of Sonoma, and Rev. F. J. Culver. There were also present four natives of America. At the Club on Monday next, Rev. E. James of Oakland will present an essay on the "Progress of Psychology."

Rev. C. D. Barrows, of the First Church, was at some missionary work in Eureka Valley last Sabbath afternoon. Eight children were baptized. The meeting house was crammed. This is the sphere in which C. W. Broadbent and others have been laboring.

"The New Birth" was the doctrinal topic upon which Rev. C. D. Barrows discoursed in the First Church last Sunday evening.

Rev. Dr. Stone officiated at Plymouth Church in the morning. Report says it was a most excellent sermon.

At the Third church, Dr. Beckwith's discourse brought out prominently the advantage of Christian life and service in this world.

Rev. A. L. Rankin discoursed at Coloma, Sabbath morning, on "All Things Are Possible to Him that Believeth."

Rev. Dr. McLean, of Oakland, exchanged with Rev. R. L. Tabor, of Alameda Presbyterian church, last Sabbath morning. At night the Doctor discoursed in his own church, on "Lessons from the Life and Labors of Rev. W. W. Bagster," recently deceased at Bailunda, Central Africa.

At Plymouth Avenue church, Oakland, Rev. Dr. Moar preached from Christ's words to his disciples, "This Kind Cometh not out but by Prayer."

Rev. J. M. Marty preached at West Oakland, last Sabbath. In the morning his subject was, "Be not Weary in Well Doing." At night it was, "So Teach us to Number our Days."

Rev. W. H. Cooke, of Golden Gate church, Oakland, took for his text, last Sunday night, the Psalmist's words, "Create in Me a Clean Heart."

Rev. Walter Frear, at Woodland, preached in the morning, on "Steps that Take us toward Heaven." At night his topic was, "Lessons from the Career of Jehu."

Rev. J. A. Jones, lately of Calaveras Co., officiated at South Vallejo. In the morning his topic was, "Almost Thou Persuadest Me to Be a Christian." At night, his discourse was on "What Think Ye of Christ?"

Rev. J. P. Rich, lately graduated from the Pacific Theological Seminary, has received and accepted a call to supply the church at San Lorenzo, for one year. He is reported as doing excellent work, and is highly esteemed by the good folks in that locality. We wish him abundant success.

Rev. Dr. Dwinell preached in his church in Sacramento last Sabbath, in the morning on "Heaven," and at night on "The Evidences of the Truth of the Old Testament from Ancient writings."

At Santa Cruz last Sabbath the pastor, Rev. M. Willett, discoursed in the morning on "Paul's First Recorded Sermon," and at night on "Paul's Second Recorded Sermon."

F. J. Culver preached last Sabbath in San Mateo. He is now lecturing under the auspices of the Good Templars in Sonoma county and working up the temperance camp meeting at Guerneville, Sonoma. He has been at the head of the movement which has had great success in the past and a good time is looked for this year. The fare is only \$4.00 for the round trip from the city, good from the 28th of June to the 6th of July.

The repairs and improvements at Hopkin's Academy in Oakland, (formerly Golden Gate Academy), are being pushed rapidly. From basement to third story plumbers, carpenters, plasterers, and painters are at work. Great care is being taken to examine and put in first-class order the sewers and drains, so that all conditions of healthfulness may be complied with. The location is particularly favorable to good drainage, since the building stands upon a hill, which slopes to the East and West. The exterior of the building is having two good coats of paint put upon it.

Rev. C. R. Hager, of Antioch, writes: We had a very pleasant communion season on the 4th of this month, and received to membership one by letter. Our congregations at New York are increasing. A great part of it is due to the efforts of Mr. Wiggins of Mr. Pond's church, and Mr. Rainey, who resides at New York. Last Summer we held service in the school house for nearly four months, and the attendance was never more than about thirty, while this year it has increased nearly to fifty. There is room for work and labor, and may God send forth not only baptized ministers but also consecrated laymen who will live and die for the Master.

Two united with the Congregational church at Haywards last communion Sabbath, upon profession of faith, and fifteen rose for prayers in the young people's prayer-meeting in the evening.

A county Sunday-school convention for Contra Costa county has been held in Antioch on June 6th. Rev. S. Symington was elected President, and Rev. C. R. Hager, Assistant Secretary. Rev. E. A. Winning presented the subject:

"The General Method of Sunday-school Work." Mr. Warren Abbott told "How to Prepare a Lesson." "How to Conduct Teachers' Meetings" was presented by Mr. Symington. Mr. Hager discoursed on "How can the Out-lying Districts of our County be Reached." Rev. A. Drahm talked on "The Use of Sunday-school Helps." Other speakers presented different topics and at the night session, Mr. Drahm delivered the address.

Other Denominations.

PRESBYTERIAN.—Dr. Kellogg of the Allegheny Theological Seminary, is visiting and preaching at different places in this State.—Reliable subscriptions have been obtained to liquidate the debt of Westminster Church in this city.—Rev. W. J. Smith has returned and been cordially welcomed by his friends.

CUMBERLAND PRESBYTERIAN.—The San Jose church has celebrated its seventh Anniversary with what promises to be a successful effort to clear its debt.

METHODIST.—The East Oakland Church held a grand jubilee service last Sabbath, to commemorate its seventh Anniversary and freedom from debt.

Rev. Otto Kringelback has felt it his duty to go to Sweden, his native land to preach the gospel.—Prof. Stratton and Nelson have visited Biggs and Gridley lately, to assist in clearing the Gridley church of debt. Their lectures were highly appreciated.

METHODIST SOUTH.—The Gilroy pastor has been surprised and enriched. Church matters there move on pleasantly.

Temperance.

The Good Templars of California have been honored by the unanimous re-election of their G. W. S., G. B. Katzenstein of Sacramento, to the Presidency of the entire order throughout the world.

In pursuance of direction given by the last session of the Grand Lodge of Good Templars in this State, Will D. Gould of Los Angeles is sending petitions throughout the State asking the Legislature for the non-repeal of the Sunday law, and the law forbidding the sale of intoxicating liquors to miners and common drunkards, for the enactment of a local option law, and for the submission to the people of a Prohibitory Constitutional Amendment.

The grand rally in the annual Temperance camp-meeting in the famous Redwood Grove near Guerneville, Sonoma Co., will be held June 29 to July 5th. Rev. R. Mackenzie of this city is to deliver the oration on the 4th Mrs. Stevens, Mrs. Richardson, Rev. J. W. Webb, Col. Goulding, Col. Babcock and other talented speakers are expected. Judging from past years, a most interesting and enjoyable time may be anticipated.

Sacramento Y. M. C. A.

ABSTRACT OF WORK FOR MAY.
Meetings, etc. Attendance.
26 Noonday Prayer Meetings..... 287
4 Sunday P. M. Gospel..... 144
4 Sunday Evening Prayer Meetings..... 40
31 Days Reading Room..... 534
1 Association Lecture..... 160
1 "Business Meeting..... 25
4 Union Gospel Meetings, May 21..... 1200
Grand total..... 2390

The ordinary religious and benevolent work of the Association was industriously carried on during the month. Devotional and tract committees did faithful service. Some 5,000 pages of religious and temperance literature were given out at the County Jail and on the streets. Association cards and invitations to meetings were also freely distributed. To provide a fund for running expenses, the Association at its regular meeting, May 10th, so amended its By-laws as to require all active and associate members to pay 25 cents per month dues. The financial condition of the Association appears to be excellent. The notable feature of the month's work was the raising of a fund for the employment of a General Secretary, May 21st, and the week following. Major Whittle, accompanied by the Gospel singers, Mr. and Mrs. McGranahan, and by Mr. McCoy, General Secretary in San Francisco, spent that Sabbath in Sacramento. By generous consent and co-operation of the pastors, four Union Gospel meetings were held under the auspices of the Association, one each in the morning and afternoon and two at night. After the afternoon meeting some twenty members of the Association subscribed \$255; at night the sum was raised to \$850; the next day by Mr. McCoy and the President to \$1100; and since then by the President and one or two others to \$1230. A unanimous call was given Mr. S. D. Fuller of Newburyport, Mass., to become our General Secretary. It is expected that he will accept and take charge of the work about the 15th of August.

Another excellent result of Mr. McCoy's visit was the organization, May 22d, of a Ladies' Central Committee, auxiliary to the Association, whose object is to assist in furnishing our rooms and in carrying on Evangelistic work. This committee is well organized, and has already, by means of a dinner and an old folks' concert, raised a handsome fund for carrying on its objects. Withal, the Association appears to be in a very prosperous condition.

Respectfully submitted,
ANDREW J. HANSON,
President.

The Iron Age says: American trade with China is constantly increasing, and it is a cause for regret that our relations with that empire should be disturbed by the prohibition of Chinese immigration. Captains of vessels in the China trade all speak of doing a more prosperous business than ever before. The importations of Chinese goods into New York amounted to \$22,317,729, in the year 1881, or double what they were in 1877. In return we are sending out oil and general merchandise, and for manufactured cottons, China continues to be our best customer.

Obituary.

Knox.—Died.—In Oakland, May 27th. Justus Knox, a native of Blandford, Mass.; born May 11, 1795.

The departure of this aged and venerable servant of God is "worthy of more than a passing notice. Born of revolutionary stock, he served as a drummer boy in the war of 1812. Most of his life was spent, however, in the peaceful town of his nativity, and in a better service than that of inciting men to earthly battle. From the age of fourteen to sixty he was a member of the choir of Blandford church. He became a member of that church at about the age of twenty, and served it as deacon for a period of thirty years.

Twenty-one years ago he followed his sons to California, and has ever since led a peaceful, contented, happy life in the home of the oldest of them, Israel W., in one of the most pleasant portions of the beautiful city of Oakland.

Notwithstanding very serious physical infirmities, Mr. Knox preserved a cheerful, peaceful and tenderly thankful spirit quite down to the hour of his decease. It always seemed to him that to no human soul had God's goodness so abundantly as to him. His life was an exemplification of the Psalmist's words, "Great peace have they who love thy law." His supreme delight was in the law of his God, and in the kingdom of Christ. He invariably spoke of his Saviour's goodness with trembling voice, and day by day his meditation upon His love was sweet and refreshing to his spirit.

He died peacefully, as he had lived. There was almost no sickness at all. He was dressed and moving about the house six hours before he died. Being persuaded to lie down, he spoke of how comfortable he was, and how kind were all his friends. And presently he simply ceased breathing. "He was not, for God took him." His faithful, devout and loving soul went to its rest. Such instances of an old age made joyful, loving, grateful and sweet through the indwelling grace of Christ, go far to enhance our respect for the possibilities of human nature, and to reconcile us to the idea of ourselves growing old.

A SUNDAY TEST.—A Sabbath-keeping people will become a thoughtful people, and such thoughtfulness is manliness. All men, and especially the busy millions in an advanced civilization like our own, need for the mind's sake, not less than for the sake of wearied nerves and muscles, the seventh day intermission of their ordinary work. A true Sabbath is something far more restful than a day of noisy jollity. In its calm air the mind rests by thought, not thoughtlessness; by quiet musing, by conscious or unconscious retrospection; perhaps by consideration of what might have been, perhaps by thinking what may yet be, perhaps by aspiration and resolve toward something in the future, that shall be better than what has been in the past. The home in which Sunday is a day of rest and home enjoyment is hallowed by the Sabbath which it hallows. In the Sabbath-keeping village life is less frivolous, and at the same time industry is more productive, for the weekly rest. A Sabbath-keeping nation is greater in peace and in war for the character which its tranquil and thoughtful Sabbaths have impressed upon it.—Rev. Dr. Bacon.

An important bill passed the Senate last Friday which should become a law. That unpatented lands, belonging not only to the Kansas Pacific, but to any other company in the Union Pacific system, shall—after they have been surveyed, and after the Company has become entitled to receive the patents on payment of the cost of surveying—be subject to State and Territorial taxes to the same extent as they would be if completely conveyed and patented to the Companies. A little over a year ago the Commissioner of Railroad Accounts reported that the titles granted to the Union Pacific, Central Pacific, Great Northern, and Burlington and Missouri Companies amounted to nearly 61,500,000 acres, of which there had been patented by the companies up to July 30, 1880, only 8,338,000 acres. The value of the companies' unsold lands was estimated at \$39,000,000.

McGlashan's Train Telegraph is the invention of a Californian, and the editor of the Santa Barbara Press. It is simply a telegraph office on every train, and means of connection with the wires that enables the train operator to send dispatches and receive them at any point. It requires a double wire arranged so that small trucks run on them as the train proceeds, and they are connected with the train by wires enclosed in India-rubber. We believe in it, and think it is the beginning of a great advancement in securing the safety of trains. By means of it each train may know where every other train is. It must succeed.

In New York alone the button trade is estimated at nearly ten millions a year. Glass buttons come principally from Bohemia, and children are largely employed there in their manufacture, doing the work as quickly and as neatly as adults. The children receive about ten cents a day for their work; the men are paid from forty to fifty cents a day, the women a trifle less. Pearl buttons are imported from Vienna, where most of them are manufactured; the all-important shirt button comes chiefly from Birmingham, England, where most of the metal buttons are likewise procured. But the most extensive of all button manufacturing is that of the Parisian and Berlin novelties.

The Jacksonville (Oregon) Sentinel says everything is booming now on the line of the railroad extension south of Roseburg. There are now between 1,200 and 1,400 Chinese at work.

Temperance in Hawaii.

Just now the all-absorbing question in these "summer isles of Eden lying in purple seas," is "Prohibition or Free Run—which?" The temperance people are working like beavers. The Y. M. C. A. of Honolulu, by circular, invited all the Christian ministers in the Kingdom to preach upon Temperance, Sunday, April 30th. The request was very generally complied with. In Honolulu, Dr. Damon preached an earnest, thoughtful sermon, taking for his theme, "Thou shalt not kill." In the evening Mr. Cruzan, pastor of Fort street church, preached to a large audience on "The Three Factors in the Temperance Problem: viz., The man who drinks liquor, the Man who sells it, and the Man who does neither." It was a sermon that excited much comment, and was instrumental in bringing the question very prominently to the front here in this city. Sermons were also preached in the two native churches, advocating Prohibition. But in the English church there was a very weak imitation of Dr. Crosby—a plea for moderation and self-control, with the usual sneers about "Pharisaism" and "fanaticism" of Prohibitionists. This sermon was published in one of the daily papers. The Sunday following (May 7th) Mr. Cruzan spoke upon "Moderation: Shall we drink wine and beer?" While there was no reference whatever to the sermon preached in the English Cathedral, it was a most complete and crushing answer to it. It was pronounced by many to be the ablest temperance address ever delivered in Honolulu. In it Mr. Cruzan boldly challenged the advocates of pure wines to submit the best brand of Old Port obtainable in Honolulu to a chemical analysis, offering to pay all expenses of such analysis if it was found to contain five per cent. of pure grape juice, provided the advocates of the pure wine would pay the expenses if it did not contain five per cent. A week has now elapsed, and no one has dared accept this bold challenge. Mr. Cruzan's address has been published in full in the *Saturday Press*, and is to be reprinted in pamphlet form and used as a "campaign document."

Meanwhile the Legislature has been organized, largely in the whisky interest, though that was not made an issue. Bills have already been presented, one providing for "free rum," the other for total Prohibition.

Thursday May 4, there was a grand Temperance Mass Meeting held in Music Hall. The building was crowded to excess, and the audience was enthusiastic. Judge McCully, of the Supreme Court, presided, and Chancellor and Chief Justice Judd made one of the best speeches of the evening. Ringing speeches were also made by Messrs. Cruzan, Dole, Alexander, Bishop and others. A vote was taken on the question of Prohibition or License, and not a single voice was raised in favor of "free rum," while the vote for Prohibition was "like the roar of many waters."

May 11th, there was a large native Mass meeting held in Kawaiahao church favoring Prohibition. Thus there is an advance all along the line by the friends of Prohibition. In Honolulu, all our papers are more or less pronouncedly in favor of Prohibition. None are openly opposed. "What will be the result?" That is very doubtful indeed. We may be beaten, for the native does love liquor and the Legislature has four-fifths of its members natives. The present law—which prohibits the sale of liquor to natives, but allows it to all other races—is a bit of class legislation naturally very obnoxious to the native race. I think the future of the native race will be largely decided by this contest. If they are given "free rum" the "hand-writing is on the wall."

Much is expected from the opportune coming of Mr. Hallenbeck and Mr. Eli Johnson of Brooklyn, just at this time. It is arranged, subject of course to their consent, that Mr. Johnson is to begin his work in Fort street church, Sunday evening, May 14th, and continue one week, to be followed by Mr. Hallenbeck in a two week's campaign. Coming just at this time their work we hope will largely influence the action of the Legislature.

Censure and criticism never hurt anybody. If false, they cannot harm you, unless you are wanting in character; and if true, they show a man his weak points, and forearm him against failure and trouble.—Gladstone.

Too many have no idea of the subjection of their temper to the influence of religion, and yet what is changed if the temper is not? If a man is as passionate, malicious, resentful, sullen, moody, or morose after his conversion as before it, what is he converted from or to?—John Angell James.

A Christian woman who was slowly approaching death said: "It seems to me that I am in this room, and presently I am going into another room; and my Saviour will be there." Compare with this the agony which attends many a death-bed of the rich and great; compare it with the dying utterance of Queen Elizabeth: "Millions of money for one inch of time!"

Every day of my life makes me feel more and more how seldom a fact is accurately stated; how almost invariably when a story has passed through the mind of a third person it becomes, so far as regards the impression that it makes in further repetitions, little better than a falsehood; and this, too, though the narrator be the most truth-seeking person in existence.—Hawthorne.

(Concluded from 1st page.)

ers, the details of method will naturally suggest themselves according to local peculiarities. It is not what we say or do in a work like that under discussion, so much as the Spirit in us that makes our work perfect in its kind, or practically useful. Methods and creeds, without the right men practically to apply and interpret them, are like the body of death from which Paul prays in the seventh chapter of Romans to be delivered. Yet, leaving details to those who are to operate them, it is still insisted that the evangelistic idea advocated in this paper should in a proposed Christian movement precede that of church-organizing. And as the topic of this discussion relates intimately to the Home Missionary work of the churches, it is not irrelevant, therefore, to suggest that the evangelistic method be taken in to the plans of the Home Missionary Societies. There might, it seems to the writer, some arrangement be made by which, without trespassing upon tried modes of denominational work, a system of evangelism, operated under the direction of the Missionary Superintendent and Associational Committee, might be profitably introduced into the new fields, so as to give us more live Christian churches, and thus avoid the multiplication of still-born and unspiritual organizations. In view of the importance and suggestiveness of the subject, and its close relations to the pressing needs of God's work, we should pray the Lord of the harvest not only to send more laborers into his vineyard, but that they shall be God-anointed men, at whose heaven-inspired words the spiritual wilderness shall blossom as the garden of the Lord. And do we not ever pray that they who already wear the sacred robes of the Christian ministry shall be baptized anew with the unction and power of the Holy One.

"O Spirit of the living God,
In all thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race.

Give tongues of fire and hearts of love
To preach the reconciling Word;
Give power and unction from above,
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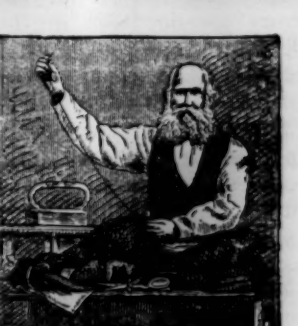
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Miscellany.

What of the Future?

It is right and proper that every citizen should take a deep and earnest interest in the prosperity of the country, and the pride which points to the industrial progress we, as a people, are making is pardonable. There are a few things, however, which have escaped the notice of the many in our upward and onward march to a higher civilization, and which, we think, merit some consideration. Although the country is growing rapidly richer, are the whole people benefited by the national increase in wealth or only a certain class?

This is a question of overshadowing importance, and the determination of which is not far off. Railroads are building with marvelous rapidity, and the growth of the manufacturing interest is without a parallel, but does not this very activity beget a feeling of mistrust and a suspicion of what is to be?

Capital is unusually active, and is seizing upon every opportunity to strengthen itself and increase its already formidable importance. In the building of railroads it finds a magnificent and profitable field, and one that seemingly redounds to the interest of the whole country. But this is certain: the more rapidly railroads are built the sooner will the era of railroad building pass away. And what then? Well, capital will turn in other directions. The manufacturing interest will have also reached its maximum of development, and to what can capital apply itself except to the absorption of lands and real estate? Nothing else. What would be the result? A landed proprietary, such as has accursed Ireland, and a dependent and discontented tenantry. The millionaire would own his thousands of broad acres and his hundreds of voters. But would his rapacity and love of power end here? We fear not, for "history repeats itself," and what has been said of the Greek or the Roman of the past might be said of the American in the future. Wealth and power have always been potent factors in shaping a people's government, and the power of the wealthy might subvert the government itself and build up an oligarchy or timocracy on its ruins. These probabilities, it is true, are not imminent, but they are not so far off that the shadows are not seen in the distance. Look at the many—Gould, Vanderbilt, Field, and hundreds of others—who can count their millions and are daily amassing fortunes; and remember that when the necessities of the country are met as regards railroads and manufactures that hundreds of millions of unemployed capital will be vested in lands. But it may be asked what must be done to meet this real or apparent danger? Ah! that is the question—what must be done? The only thing that can be done short of the work of a Commune, and that is reasonable, is to stop favoring capital by Congressional legislation. Less outrageous class legislation is the first and most proper step. Congress has fattened capital at the public crib, notwithstanding that it was unwise. Too many millions of acres of the public domain have been voted away by corrupt Congresses to monied corporations to precipitate an imaginary prosperity, to the injury of the humble citizen of this and of generations yet to come. Lands instead of being reserved for actual settlers have been voted away to projectors of railroads. Instead of waiting for the country to settle up and develop in a natural way it has been thought necessary to hurry up matters by voting away sections bodily. This kind of legislation has been pursued for years and years, and the effect of it will be experienced in their fullness later on. The time for calling a halt is at hand. No more class legislation should be tolerated. The idea that by favoring one man or a dozen men at the expense of the many, that this is conducive to prosperity, is absurd and unjust. If all men are "free and equal," give all men an equal chance and leave the rest to themselves. The millionaire should not be more favored than the mendicant.

Electric Lamps.

If we examine one of the electric lamps in the streets, we shall find it consists of two rods, one pointing upward from the bottom of the lamp, the other hanging downward. The rods seem to touch, and the brilliant flame is exactly where they seem to meet. Once a day a man comes around with a bag of the rods. He takes out the old rods that were burned the night before, and places a new set in each lamp. After he has gone about, as if he were putting new wicks into the lamps, and each is ready for its night's work, all the lamps are lighted in broad day, to see that every one is in proper trim. They are allowed to burn until the men have walked about in the streets and looked at each lamp. If all are burning well, they are put out till it begins to grow dark. If one fails to burn properly, a man goes to that lamp to see what is the matter. The rods are made of a curious black substance, like charcoal, that is called carbon. When the lamp is out, the two rods touch each other. In order to light the lamp, they are pulled apart; and if you look at the flame through a smoked glass, you will see that the rods do not quite touch. There is a small space between their points, and this space is filled with fire. Look at the other parts of the rods, or the copper wires that extend along the streets. They have no light, no heat, no sound. The wires are cold, dark and silent. If we were to push the two rods in the lamp close together, the light and heat would disappear, and the curious hissing sound would stop. Why is this? Let us go to the woods near some brook, and it may be that we can understand this matter.

Here is the brook, flowing quietly

along, smooth, deep, and without a ripple. We walk beside the stream, and come to a place where there are high rocks, and steep, stony banks. Here the channel is very narrow, and the water is no longer smooth and silent. It boils and foams between the rocks. There are eddies and whirlpools, and at last we come to the narrowest part of all. Here, the once dark and silent water roars and foams in white, stormy rapids. There are sounds and furious leaping and rushing water and clouds of spray. What is the matter? Why is the smooth, dark water so white with rage, so impetuous, so full of sounds and turmoil? The rocks are the cause. The way is narrow and steep. The waters are hemmed in, and there is a grand display of flashing white foam and roaring water-falls, as the waters struggle together to get past the narrow place.

It is the same with the electricity flowing through the large copper wires. It passes down one wire into the other, through the lamp, in silence and darkness, so long as the rods touch and the path is clear. When the rods in the lamp are pulled apart, there is a space to be got over, an obstruction, like rocks in the bed of the brook. The electricity, like the water, struggles to get over the hindrance in its path, and it grows white-hot with anger, and flames and hisses as it leaps across the narrow space between the rods.

There is another kind of electric lamp, used in houses; it has a smaller and softer light, steady, white, and very beautiful. In these lamps, also, we have something like the narrow place in the brook. They are made with slender loops of carbon, inclosed in glass globes. The electricity, flowing silently through a dark wire, enters the lamp, and finds only a narrow thread on which it can travel to reach the home-going wire, and, in its struggle to get past, it heats the tiny thread of carbon to whiteness. Like a live coal, this slender thread gives us a mild, soft light, as long as the current flows. It seems calm and still, but it is enduring the same fury of the electricity that is shown in the larger lamps.

This is the main idea on which these lamps are made: A stream of electricity is set flowing from a dynamo-electric machine through a wire, until it meets a narrow place or a break in the wire. Then it seeks to get past the obstruction, and there is a grand putting forth of energy, and in this way the electric force, although itself invisible, is made known to our eyes by a beautiful light.—Exchange.

An Orange Wrapping in Florida.

Recently a party of tourists went to an "orange wrapping." A large warehouse belonging to the Wilkinson place was lighted up with candles placed along the walls, and all the help in the neighborhood was gathered. In one corner of the room there were huge boxes filled with oranges. They were rigged with handles at each end, and it took two men to bring one of them in. On the opposite side of the room were long tables, behind which sat the "wrappers." The fruit was supplied to them by boys, who carried it in broad trays, putting a tray to every three men. Before each man was a package of tissue paper. By dextrous movement an orange was enveloped in a leaf of paper by one movement. As the fruit was wrapped it was dropped into another tray, which was carried to the "packers," who stood before the pile of empty crates. Each orange was placed in the crate separately, being packed in close rows. A crate holds from one hundred and twenty to one hundred and forty oranges, and sells here for three dollars. The oranges are not brought direct from the grove to the packing-house, but rest a day or two in the drying-house. There they are spread over lattice shelves, where they go through a "sweating" process before they are ready for shipment.

The scene in the wrapping-house was a pretty one. The golden fruit piled in rich profusion, the men and boys laughing as they handled it so rapidly, the orderly crates with their tempting contents, a heap of pineapples in an odd corner, filling the room with their exquisite flavor, huge bunches of bananas with just a fleck of yellow here and there amid the green, clean-looking lemons, almost as large as the oranges, heaped off to themselves, great citrons, with their royal gold color, groups of boatmen and hunters, with their swarthy faces and picturesque attire, lending a hand wherever it was needed, a negro strumming rude tunes to which the crowd gave casual accompaniment, the ladies watching curiously, and sampling an orange now and then—these were some of the elements that made up the scene, the whole being enlivened with the haste and bustle of getting ready against the next day's boat, and having the fruit ready to go out with the ship.—Atlanta Constitution.

Dog Mimics.

Dogs, as well as monkeys, are sometimes good mimics. A writer in a London paper tells of a very amusing case in which a terrier figured as an imitator of a man. The incident occurred at a country house, to which an old gentleman who was lame, was paying a visit. The dog watched the gentleman's movements with great interest. When the gentleman started to go down stairs, the terrier stood at the top of the staircase, his ears erect and his tail gently wagging. The gentleman limped down from one step to the other. As soon as he had reached the bottom, the dog prepared to make the descent. He held up one foot and slid his hind legs around, going down, as it appeared, with great labor, one step at a time. The members of the household, who were chatting in the hall, saw the antics of the terrier, and so amusing were they that the lame man had to join in the general laughter.—Nashville Advocate.

Literary.

The popularity of Francis R. Havergal as a Christian psalmist is very marked. The Am. S. S. Union gives us in a miniature volume, "Songs for the Master." It contains a selection of seventy-five of her songs. A portrait of Miss Havergal fronts the title-page.

That striking little essay, "The Stars and the Earth," published many years ago, has been re-issued by Lee & Shepard, Boston. The first American edition was introduced by Dr. Thomas Hill, and the same eminent thinker contributes a commendatory letter to this, the fifth American edition. The essay was suggestive on its first appearance; it is hardly less so now. It is singular that it should still be anonymous. For sale by A. L. Bancroft & Co.

The never-exhausted interest in the origin of Christianity has led to the production of "Onesimus, Memoirs of a Disciple of St. Paul." The book comes from the same pen that wrote "Philochristus," a book which attracted a good deal of attention two or three years ago. Onesimus is pictured as the freedman in whose behalf Paul wrote the epistle to Philemon. A slender framework of incident is imagined. But the chief purpose is not dramatic. The author seeks to show how the new story of Christ was likely to be received and construed or misconstrued by various classes of people living in the latter part of the first century. The characters introduced seem to be drawn according to such information as good scholarship gives as concerning the modes of thinking known to be prevalent in that time. The book is an attempt to put oneself and the reader back into that period, and to look at men and things as they appeared to the dwellers in Colosse, Antioch, Pergamos and other centres of that age. We are led to suppose that the writer does not entertain any strict doctrine of the divine inspiration of the books contained in the canon of the New Testament, and is disposed to receive with grains of allowance not a few of the miraculous portions of the sacred narratives. In short, the writer has evidently written on a pretty positive theory about the late appearance of at least three of the Gospels. At the same time he is instructive and suggestive, and with due caution respecting the certainty of this theory, the attentive reader will find himself more intelligent concerning the movements of men's minds in those days when the disciples began first to be called Christians. The book is published by Roberts Bros., Boston, and is sold by A. L. Bancroft & Co. \$1.50.

"Human Life in Shakespeare," by Henry Giles, first delivered as a course of lectures on the well-known Lowell foundation at Boston, has been reprinted by Lee & Shepard, Boston. The new edition is introduced to the public by John Boyle O'Reilly. Mr. Giles, who is an Irishman by birth, but came to America forty years ago, was at one time exceedingly popular as a writer and lecturer. These chapters were so much admired that they were repeated in the afternoon following their first delivery, in order to accommodate those whom the hall was not large enough to seat at a single hearing. Mr. Giles has been a long time shut in from active life by reason of illness. The lectures number seven. They discuss the following topics in relation to Shakespeare: "His growing and perpetual influence;" "His representation of human life, of man and of woman;" "His comic and his tragic power;" "His personality." We give the following passage in which Mr. Giles sums up the women of Shakespeare: They are romantic and full of visions; domestic and full of duties; heroic and full of lofty thoughts; but also they are selfish and of mean desires; sensual and of gross appetites; proud and servile; haughty and submissive; true-hearted and false-hearted; cold as snow on Jura; burning as fire in Etna; sensible and silly; some all alive with genius, others hardly alive from dullness to keep awake; some with wit as bright as the sun on the foam of the wave; others with brains as thick as Tewksbury mustard; the good that are the silent blessings of existence, the wicked that are its convulsing tragedies. The book is to be had of A. L. Bancroft & Co.

Two new stories have recently been published by the American Tract Society, and are to be obtained at 757 Market St. One of them is Mrs. Helen E. Brown, and is entitled "Beautiful Hands, and how to use them." \$1.10. The other is "Out of the Fold," by Sarah Chester Dodge. \$1.00. Both volumes look inviting.

Philip H. Bagruel has written a book called "The American Irish and their Influence on Irish Politics." It is published by Roberts Bros., Boston, and sold for \$1.00 by A. L. Bancroft & Co. It gives the facts showing the enormous Irish immigration to America, commencing very early and by various causes assuming at times extraordinary volume. It traces the effect of this large element on American politics. It shows how incessant agitation has been among this population in behalf of Ireland. It maintains that the idea of the Land League was stated by James Fintan Lalor, in 1848, and has been worked up and supported by the *Irish World*, (New York), and by large contributions in money from this country. The Irish problem should be better understood among us, and it becomes us to watch these movements and try to find what they forebode.

"Good Will" is the name of a collection of new music for Sabbath-schools and gospel meetings by T. Martin Towne and J. M. Stillman. Published at Chicago, by S. W. Straub. We will say that there is in it a great deal of very ordinary rhyming; if the music is equally ordinary, we must be sorry for the children.

ry rhyming; if the music is equally ordinary, we must be sorry for the children.

"WORTH LIVING; or, The Old Finchley Place." By Lilian F. Wells. 12mo. cloth, pp. 272, illustrated. \$1.25.

This volume is from the press of the American Sunday-school Union, 1121 Chestnut St., Philadelphia. Its scenes are laid in a country mansion, and change to Yale College and link with the events of the civil war. An erring child is brought home and saved. Infidelity is overthrown in hearts where it had a strong hold.

The *Californian* for June has two illustrated articles, one on the Two Redwoods, and the other on some of the California Missions. Kate D. Smith gives some pleasant reminiscences of Emerson. Warren Cheney's story, "A Logical Sequence," is advanced two chapters, and Leonard Kip commences a new one, "Thaloe." Bancroft C. Davis contributed a short story. James O'Meara gives us his version of Pres. Arthur's veto.

Thread and Needle Tree.

The luxury of a thread-and-needle tree! Who can estimate the comfort of helpfulness at one's very door? Fancy the delight of matron or maiden dwelling under such overshadowing!

Odd as it may seem to us, there is upon Mexican plains just such a forest growth. Imagine a "sowing bee" gathered under such fair foliage! No need of spools forever rolling higher and thither; no call for dainty reels, compactly wound with snowy thread; or purchases of "Milward's best." Is there a seam ready for busy fingers, or an appealing rent? Just step outside the door of the much-favored Mexican house-mother, lay your hand upon a slender thorn-needle pushing itself persuasively from the tip of a rich, dark green leaf, draw it carefully from its delicate sheath, slowly unwinding with your hand the thread, a strong, well-rounded fiber, already attached to the needle, and oh, so tenderly folded away by generous mother nature as to hold within itself possibilities of a long stretch of cord.

Travelers are enthusiastic over the resources of the magney-tree, and of its beauty no less, telling us of "clustering pyramids of flowers towering above dark coronals of leaves."

The roots, well prepared, are a most savory dish; with its leaves may be made a "thatching fit for a queen," and no prettier sight can be met than the cottages of Mexican peasants so exquisitely crowned. The rich leaves also afford material for paper, and from the juices is distilled a favorite beverage. From its heavier fibers the natives manufacture strong cords and coarse, strong cloth. No wonder the magney-tree of tropical climes has attained world-wide fame.—Harper's Bazar.

The Gain of Sunday Rest.

Of course I do not mean that a man will not produce more in a week by working seven days than by working six days. But I very much doubt whether, at the end of the year, he will generally produce more by working seven days in a week than by working six days in a week. The natural difference between Campania and Spitzbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer, but richer, because we have through many ages rested from our labors one day in seven. The day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as the work which is performed on more busy days. Man—the machine of machines—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless—is repairing and winding up, so that he returns to his labors on Monday with clearer intellect and livelier spirits, with renewed corporeal vigor.—Lord Macaulay.

The first trial for breach of the Sunday Liquor Law in Cincinnati resulted in a verdict of "guilty," the offender being one of the wealthiest and most influential of the saloon fraternity. The *Herald and Presbyter* says: "On last Saturday, in the presence of a large and expectant audience, consisting largely of saloonists and sympathizers, Judge Higley announced the sentence. Reminding the offender that there was 'no excuse for him on the score of ignorance,' the offense was 'committed openly, deliberately and defiantly,' and that 'it was the business or the Court to uphold the dignity of the law,' he said: 'The judgment of the Court is, in view of the interests of society, in view of the importance of obtaining a respect for and obedience to the law, that you pay a fine of \$100, and the costs of prosecution, and that you be confined in the City Work House for the period of thirty days.' Whereupon, over half the dense crowd arose as one man, and greeted the judgment with loud and prolonged applause. When quiet was restored, Judge Wilson, defendant's attorney, gave notice of an appeal, and asked that the execution be suspended, and defendant be admitted to bail. To this the Court responded that the request would be cheerfully granted, if the defendant, in open Court and before the assembled witnesses, would promise never again to violate the law by keeping open bar on Sunday. Schumann then rose, and gave his promise, and his bail was fixed at \$300, which was given. This may be reckoned as one of the grandest triumphs of law, order and morality that was ever witnessed in the Queen City."

R.H. McDonald, President
San Francisco, Cal.
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Established 1863.
CAPITAL STOCK \$1,000,000.00
Surplus 420,447.74
San Francisco, Feb. 9, 1882.

Report of the Bank Commissioners to the State of California to the Hon. A. L. Hart, Attorney General—Dear Sir: In compliance with law, we beg to report that we have examined the affairs of the Pacific Bank, and to submit the following statement of its condition:

Very respectfully, your obedient servants,
EVAN J. COLEMAN, Bank Commissioner for State of California.
ROBERT WATT,
WM. F. WHITE.

RESOURCES.
Bank Premises \$150,000.00
Other Real Estate 5,225.35
U. S. Bonds \$600,000.00 626,977.35
Land Ass'n and dock whk 15,131.53
Loans on Real Estate 167,562.61
Loans on Bonds, U. S. 156,956.90
Water and dock whk 466,414.09
Loans on other securities (Grain, Wheat, Barley, etc.) 1,039,047.10
Money on hand 698,310.48
Due from Bk's & Bankers 349,058.35
Expenses, Taxes, etc. 10,279.18
Collection Account 2,305.24
Total Assets \$3,687,849.20

LIABILITIES.
Capital paid up \$1,000,000.00
Surplus Fund 420,447.74
Due Depositors 1,989,615.60
Due Banks and Bankers 257,737.79
Interest Collected 17,457.52
Rents, Exchange, etc. 2,370.35
Dividend Account 230.50
Total Liabilities \$3,687,849.20
R. H. McDonald, Pres't.

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ASSETS, DECEMBER 31, 1878.

Notes, secured by mortgages worth double the amount loaned - \$1,462,735.68
Notes, Personal securities - 10,685.00
Bonds - 99,206.66
Real estate - 63,828.39
Cash on hand - 67,517.31
Due from Banks - 67,314.00
Miscellaneous - 1,704.84

Due Depositors, Dec. 31st, 1878, - \$1,267,590.40

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Home Circle.

To Which Kingdom?

A TRUE INCIDENT.

A hush in the school-room prevailed; Each kind with expectancy burned, For the Kaiser was coming that day, And all eyes to the portals were turned.

And now he has entered the room, Lo, that Kaiser, so stately and proud; He has gazed on each sunny head there That before him in reverence is bowed.

And now every heart gives a throb, As before him is stationed a class, And the Kaiser, so great and so tall, Thus questions a bright little lass:

"To which kingdom belongeth this rose?" Taking one from the vase by his side; Her blue eyes were lifted to his, "To the Vegetable," quick she replied.

"Right, right, little maiden; and this?" And forth from his pocket he drew A fair jeweled watch, with its chain, And then held it up to her view.

Not a doubt to her blue eyes arose, [gaze, As she stood 'neath the Kaiser's proud But clear came her answer again: "To the Mineral, sir, if you please."

With a smile at her answer, so quaint, Said the Kaiser, so mighty and high: "And now, little maid, can you tell Of which kingdom a member am I?"

Ah! poor little maid, 'twas indeed, A specimen strange to her eyes; She gazed at the Kaiser, so tall, But mute were her lips with surprise.

A specimen rare—that wise little maid That question had not heard before. Of the kingdoms three, to which he belonged, That Kaiser—it puzzled her sore.

The elephant great she had seen, And the spotted tigers as well, And the lions, too, with bristling mane, And their kingdom she quickly could tell.

But a Kaiser! ah, never before Had she seen one so stately and grand; Sure, not with the rose or the watch, Or the elephant huge, could he stand.

A sweet puzzled look filled her eyes, And she stood in a wondering maze; On the stately form and the kindly brow Of the Kaiser she fixed her gaze.

But now springs a light to her eyes, As, placing his hand on her head, "To which kingdom?" he questions again—"To the Kingdom of Heaven!" she said.

Ah! wise little maid, may thy words A prophecy true unfold, [above, And when thou shalt enter the Kingdom Thou may'st then the Kaiser behold.

Hindoo Cow Worship.

Della Valla, the Roman traveler, who visited Western India in the reign of James I., says that the Hindoos in Cambray, in Guzerat, prevailed on the Mogul Government, with a large sum of money, to prohibit the slaughter of cows or calves under heavy penalties; and any man at Cambray, Mussulman or otherwise, who disobeyed this order, was in danger of losing his life. The Emperor Aurangzebe was more intolerant, and was detested by the Rajpoot princes because he slaughtered cows in Rajpootana, not for the sake of the beef, but in a spirit of persecution and revenge. As late as the end of the last century, Tippoo Sultan excited horror throughout Southern India because he compelled large numbers of Hindoos to eat beef in order to pollute them beyond all hope of being restored to their caste, and thus forced them, as it were, to become Mohammedans. Strange to say, nearly all the civil posts in his government were filled with Brahmins; while his Prime Minister was a Brahmin of the purest caste. They all pocketed the affront to their religion in consideration that they were pocketing large sums of money out of the coffers of the State; while Tippoo Sultan could not dispense with their services, since they were the only educated men in his dominion.

It may naturally be asked what there is in the cow to command such superstitious reverence. As a matter of fact the worship of the cow is associated with the oldest religions in the world. From the remotest antiquity the cow has been regarded as the incarnation of the female element in nature—the universal mother, as well as the giver of milk and butter, which are the choicest delicacies in the eyes of a pious and primitive people. The Egyptians worshipped the golden Isis in the form of a woman with the horns of a cow. The Hindoos worshiped the cow as an incarnation of Lakshmi, the wife of Vishnu, the holy, beautiful and pure ideal of woman, who rose from out the sea like another Aphrodite. To wake up in the morning and see a cow is the best omen of good luck that can befall a Hindoo, just in the same way that to wake up and see a widow drives him into a state of the most acute apprehension of coming misfortunes. The ideas of Hindoos as to beef are altogether different from those of Buddhists. It has been said that they would eat human flesh rather than taste beef; and they have been known to perish with starvation on board ship rather than eat salt beef. Yet for all this, Brahmins traveling in England have been known to eat beef and like it. Indeed, one Brahmin boasted during a visit to England that the sacrilegious nourishment cured him of a bad asthma which had affected him for years, and which had been originally brought on by a series of bathtings in sacred rivers, undertaken with the pious view of washing away the sins of his deceased father. Buddhists, on the contrary, have no superstitious belief in the cow as a divine incarnation, but only object to killing animals for any purpose whatever as contrary to the law of benevolence and loving kindness; and their objection vanishes in the case of animals that have died a natural death, or been killed by some one else. Gotama Buddha himself died—or rather passed away into the nothingness of Nirvana—from having unfortunately eaten too much

sucking pig, which had been provided for his supper by a faithful disciple; and notwithstanding all that has been said about the respect of the Buddhists for anything that has life, it is certain some of them will eat almost anything after it is dead, including rats, snakes and slugs, provided that they themselves have nothing to do with the slaughter.—*Pall Mall Gazette.*

Spurgeon at Home.

Dr. Theodore L. Cuyler, who has recently been on a visit to England, writes to the New York Evangelist: "Saturday afternoon was the most thoroughly enjoyable one I have spent in England. Mr. Newman Hall drove me through South London to the beautiful villa of Mr. Spurgeon at Upper Norwood, near the Sydenham Crystal Palace. Mr. Spurgeon purchased it a year ago in exchange for his house in Clapham, and it is a rural paradise. The great preacher, with a jovial countenance, came out of his door with both hands outstretched to give us a welcome. Saturday afternoon is his holiday. For an hour he conducted us over his delightful grounds and through his garden and conservatory, and then to a rustic arbor, where he entertained us with one of his racy talks which are as characteristic as one of his sermons. It may be no breach of privacy to give his estimate of the New Revision, which he pronounces a most valuable help to the study of the New Testament, but needing itself to be revised before it can come into universal use. He emphatically approves of the suggestions of the American revisers, and regrets that they had not been generally adopted by their English associates. This feeling is expressed by many eminent clergymen whom I meet here. Mr. Spurgeon's study is a charming apartment opening out on his lawn; the view extends for twelve miles to Epsom Downs. His parlor, too, is lined with elegant volumes. He showed us with great glee a portfolio of caricatures of himself, and then by way of contrast, a series of translations of his sermons in various foreign tongues. His comely wife—for a long time a suffering invalid—presided at the table with grace and sweetness. Their twin sons have already entered the ministry—one in London and the other now in New Zealand. It was six o'clock on Saturday when we bade him 'good-bye,' and he assured us that he had not yet selected even the texts for his next day's discourses! 'I shall go down in the garden presently,' said he, 'and arrange my morning's discourse, and choose a text for that in the evening; then to-morrow afternoon, before preaching, I will make an outline of the second one.' This has been his habit for many years. He never composes a sentence in advance, and rarely spends over half an hour in laying out the plan of a sermon. Constant study fills his mental cask, and he has only to turn the spigot and draw. I parted from him with fresh gratitude for seeing once more the man who by tongue and pen has brought the precious Gospel to more souls than any man since the days of the Apostles."

A Cat's Mind.

A certain household with which we had the best opportunity in the world to be familiar, was served by a very noisy milkman, who came rushing up the back steps to the veranda every morning, banged down his old tin pail and shouted "Milk!" The pet cat of the establishment always received a saucer full of milk on his arrival, and soon connected breakfast with the noisy milkman. When the familiar step beat on the walk, and the rattle and the shout were heard, the cat would spring to the door with tail in air and eyes sparkling. A mischievous boy, noticing this, conceived the brilliant idea of fooling the cat. He slipped out quietly one afternoon, ran noiselessly along the walk and up the steps, and shouted "Milk!" The cat was at the door in an instant, all agog with expectation, and savagely comprehended the meaning of things when the door opened and no milkman appeared. There was something so funny about making a fool of the cat, that the experiment was tried from time to time with great success; but suddenly it failed. When the boy rushed up the steps and shouted "Milk!" the cat lay beside the stove and purred sedately. She had learned to detect the imposture. The experiment did not stop here. The boy was resolved not to be beaten by the cat, and, after failing in several attempts to rouse her by the old method, he slyly took out with him a tin can, came rushing up the veranda, banged down the can with a great rattle, and yelled, "Milk!" The cat sprang for the door as if she had been touched with an electric battery.—*Buffalo Courier.*

LEMONS FOR BILIOUSNESS.—It is not well to take lemon juice into an empty stomach, being a powerful acid, for after awhile it will produce inflammation. The way to get the better of biliousness without blue pills or quinine is to take the juice of one, two, or three lemons, as the appetite craves, in as much water as will make it pleasant to drink, without sugar, before going to bed. In the morning on rising, or at least half an hour before breakfast, take the juice of one lemon in a goblet of water. This will clear the system of humors and bile with mild efficacy, without any of the weakening effects of calomel or Congress water.

Seven thousand acres of coal lands on Broad Mountain, Pa., estimated to contain 100,000,000 tons of coal, have been leased for twenty-five years to prominent capitalists of New York and Mauch Chunk. Six large collieries will be built, and mining operations begun at once.

Twenty Christians can fight heroically where one can suffer greatly, and be strong and be still.—*Dr. Cuyler.*

Is It Right?

"My home," said a Manchester gentleman, "is situated in the suburbs of this great commercial city. I love my home, and desire to do all in my power to surround my family with all the enjoyments of life, and to screen them as far as possible, by God's blessings, from all its evil associations. At the back of my house is a beautiful garden, in which I delight to spend many of my spare hours. Some time ago the fumes from the chimney of the chemical works, about a mile from my house, began to injure the bloom and foliage of my plants and trees."

"I consulted my lawyer, and he assured me that the law of the land was so strict on such matters that he had no question whatever of being able to stop the nuisance." He applied to the court of chancery for an injunction, and after hearing evidence from professional analysts on the question, the judge speedily decided in my favor, and the nuisance was speedily removed.

"But is the law of England equally just with regard to other and greater evils?"

"On the opposite side of the street, in front of my house, is a huge gin shop. At night it is lighted up most brilliantly, and holds out many inducements to entrap young people of both sexes into drinking and other evil habits."

"The foul language which my family and servants are often obliged to hear from both men and women who have been made drunk in that house is too sad to relate. To my coachmen, stablemen, gardeners, it has truly been a curse; for much of the money which ought to have gone for the support of their wives and children has gone into the publican's till instead. The evil is not confined to the six working days of the week, as was the case with the chemical works, but on God's holy day the withering influence of the trade carried on in that house continues."

"But when I remonstrated and tried to remove this nuisance, my lawyer shook his head and said: 'The law of the land enables you to protect your flowers, but it gives you no power to remove the greater curse of the public gin shop from your family.'"

"To my remonstrances with the man whose business is withering and blighting my earthly comforts far more than the chemical works, he boldly draws out from his pocket a paper signed by the magistrates—who are the representatives of the Queen and parliament of Great Britain and Ireland—and with a look of scorn and derision he says the withering words: 'Here is my license to do it!'"

ALEXANDER HAMILTON'S ACCOUNT OF HIS CONVERSION.—"I had been spending the evening in company with several noted infidels. I had indulged in remarks noted to the disadvantage of Christians, and disparagement of their religion. I had gone further than ever before in this way. Coming home, I stood late at night on the doorstep waiting for my servant. In this moment of stillness my thoughts returned to what had just passed, and what I had said, and then something seemed to say, 'And what if the Christian religion be true, after all?' The thought filled me with alarm. I was conscious I had examined Christianity even with less attention than a small retaining fee requires in civil cases. In my profession I hold myself bound to make up my mind according to the laws of evidence, and shall nothing of this sort be done in that that involves the fate of man's immortal being? Then—everything is at stake. Shall I bargain all without inquiry. Wilfully blinding my eyes, shall I laugh at that which if true will laugh me to scorn in the day of judgment? These questions did not allow me to sleep quietly. In the morning I sent for such books as treated on the evidences of Christianity. I read them, and the result is, I believe the religion of Christians to be the truth, that Jesus Christ is the Son of God, that he made an atonement for our sins by his death, and that he rose for our justification."

"Brother Smith, what does this mean?" "What does what mean?" "Bringing a nigger to this church." "But he is intelligent and well educated."

"Who cares for that? He is a nigger."

"But he is a friend of mine."

"What of that? Must you, therefore, insult the whole congregation?"

"But he is a Christian, and belongs to the same denomination."

"What do I care for that. Let him go and worship with his fellow-niggers."

"But he is worth \$5,000,000," said the merchant.

"Worth what?"

"\$5,000,000."

"Worth \$5,000,000! Brother Smith, introduce me."—*Toronto Globe.*

THE IOWA CONSTITUTIONAL AMENDMENT.—The following is the text of the amendment which is to be submitted to the people for their approval June 27.

"SECTION 26. No person shall manufacture for sale, sell, or keep for sale as a beverage, any intoxicating liquors whatever, including ale, wine and beer. The General Assembly shall, by law, prescribe regulations for the enforcement of the provisions herein contained, and shall thereby provide suitable penalties for the violations of the provisions thereof."

"Men must work and women weep, So runs the world away!"

But they need not weep so much if they use Dr. Pierce's 'Favorite Prescription,' which cures all the painful maladies peculiar to women. Sold by druggists.

Answered.

I thought to find some healing elixir For her I loved; she found that shore, That city whose inhabitants Are sick and sorrowful no more.

I asked for human love for her; The Loving-kind how best to still The infinite yearning of a heart, Which but infinity could fill.

Such sweet communion had been ours, I prayed that it might never end; My prayer was granted me, for lo! I have an angel for my friend.

I wished for perfect peace to soothe The troubled anguish of her breast; And, numbered with the loved and called, She entered on untroubled rest.

Life was so fair a thing to her, I wept and pleaded for its stay; My wish was granted me, for lo! She hath eternal life to-day.

PHOEBE CARY.

She [a Mexican Bible-woman] told us of a journey that she and her husband and two children had just completed, when we were about employing her in the good work, having travelled hundreds of miles on foot. She said: "The last day of our journey we had no money left, and my husband did not know what we should do, for we could not walk all day with nothing to eat. I told him that the Lord had provided for us in the past, and he will provide for us, if we only put our trust in him; and there on the highway we knelt down and prayed. How the Lord should provide for us in that solitary region, where for miles there were no houses, was not our business; we only trusted, and went on our way. Soon, to the joy of all, my son found a new penknife in the road, and we gave thanks to the Lord for his goodness in thus providing for us."

"But how could a knife be an answer to your prayers for something to eat?" I asked. "When we came to a stopping-place," she replied, we sold the knife for twenty-five cents, and obtained our dinner, and when we reached Gaudalajara had enough money left to pay for our supper."—*Life and Light.*

"Anywhere with Jesus, says the Christian heart; Let him take me where he will, so we do not part; Always sitting at his feet, there's no cause for fears; Anywhere with Jesus in this vale of tears."

Anywhere with Jesus, though he please to bring Into fires the fiercest, into suffering; Though he bid me work or wait, or only bear for him, Anywhere with Jesus, still shall be my hymn.

Anywhere with Jesus, though it be the tomb, With its frightful terror, with its dreaded gloom; Though it be the weariness of a long-drawn life, Fainting with constant toil, drooping in the strife.

Anywhere with Jesus, for it cannot be Drear, dark or desolate, if he's with me; He will love me always, every need supply; Anywhere with Jesus, should I live or die.

The original sketch of Leonardo da Vinci's great painting of the Last Supper is said to have been discovered. A gentleman in Nice, who had bought from a picture-dealer of Milan a so-called Last Supper on a panel 20 feet by 3, was cleaning it, when beneath the oil a beautiful distemper painting was disclosed, signed "Leonardo da Vinci, pinxit 1489."

The returns of the census taken in Italy at the close of 1881, show the population of the kingdom to be 28,452,000, an increase during the decade of 1,650,846. The number of Italians living in other countries is estimated at 800,000. The only city in the kingdom whose population has decreased during the last ten years is Florence.

A Christian, in an unguarded moment, may commit an act that will do more harm than all his years of right-living have done good.

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Wednesday, Aug. 2, 1882.

For Circulars giving particulars, address REV. C. T. MILLS, Mills Seminary P. O., Alameda Co., Cal.

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Letters and communications may be sent to Prof. J. A. BAXTON, Oakland, Cal.

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REV. H. E. JEWETT, - - - Principal, OPENS.....

Tuesday A.M., July 18, 1882.

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The Pacific.

SAN FRANCISCO, CAL.

News Summary.

City.

During the past year 1,262 boys and 1,086 girls were born in San Francisco.

Frederick C. Gummer, a Teller in the Bank of California, shot himself in this city last week.

The steamer Strathairly was libelled in the U. S. District Court Monday for \$22,800, this being the aggregate penalty for excess of passengers over the lawful number carried by her during her recent voyage from China hither, and for other violations of the law.

There were twenty-three deaths registered at the Health Office last Monday, one being that of a Chinaman. The death rate among the Chinese within the city during the past week was less than that of any previous week recorded.

SAN FRANCISCO, June 7th.—Fire Marshal John L. Durkee has prepared a table which shows the loss by fire, insurance on property, amount paid, average loss at each fire and average loss to each inhabitant, from July, 1864, to June, 1881, a period of seventeen years. The figures show that the total loss by fire during that time was \$11,368,558.40. Insurance on property affected, \$29,606,881, and losses paid, \$5,751,701—leaving a net loss of \$5,616,856.

The Spring Valley Water Company's annual statement to the Board of Supervisors shows that there are 409 Chinamen and Chinese firms who are water rate payers. The highest amount paid for the year by any one Chinaman or firm was \$569.70, and the lowest \$7.15. Of the total number there are four who pay \$500 or more; two who pay between \$400 and \$500; eight who pay between \$300 and \$400; seventeen who pay between \$200 and \$300; two hundred and thirty-four who pay between \$100 and \$200; and one hundred and seventy-five who pay less than \$100. The total amount collected from Chinamen during the past year was \$45,567.18.

Auditor Brickwedel submitted an estimate of the receipts and expenditures of the city government for the fiscal year, ending June 30, 1883. The estimated expenditure is placed at \$4,116,586. The amount to be raised by tax levy is \$2,919,486, while the receipts from other sources is placed at \$1,597,100.

This estimate goes to the Supervisors, by whom the expenditure estimate should be largely reduced. Their schedule of water rates, wholly in favor of the water company, does not lead us to expect any relief for tax-burdened citizens.

The estimated value of the real and personal estate in the city is placed at \$210,000,000, and the rate of taxation for municipal purposes at \$139.01 on the \$100 valuation.

Pacific Coast.

June 9th, many showers fell in California, greatly surprising most people.

Shipments of metals from Salt Lake City for the week ending June 3d, comprised forty-five cars of bullion, aggregating 1,030,162 pounds; one car copper matte, 24,600 pounds; two cars of ore, amounting to 57,200 pounds, all of which was shipped East, while nineteen cars of lead, aggregating 458,192 pounds, were sent West, making a total of sixty-seven cars, amounting to 1,579,154 pounds.

PORTLAND, June 9th.—The *State of California*, which arrived to-day, eclipsed all fast trips between San Francisco and Portland. She left San Francisco at 10:25 Wednesday morning, reached Astoria at 4:45 A. M., discharged 51 tons of freight, left at 5:45, and reached here at 1:15 P. M.—fifty hours and forty minutes from dock to dock, beating the *Columbia's* best time one hour and twenty-five minutes. A remarkable incident was the getting of several passengers aboard the river steamer *Fleetwood*, which were landed at Kalama in time to catch the Northern Pacific train for New Tacoma, thus making the time to the latter point from San Francisco fifty-three hours—something unprecedented.

The majority of George for Congress in Oregon will not be less than 3,300, and the Republicans have the Legislature by a certain majority of ten.

Eastern.

Guiteau's last chance seems to be gone. The Courts have decided against every motion in his favor.

A memorial elm-tree has been planted on the common in Waltham, Mass., in memory of Ralph Waldo Emerson.

The Methodist Church lost 120 itinerant ministers last year, whose average ministerial life was a little over 32 years.

Four-fifths of the students of Carleton College, Minnesota, are said to be Christians, as have been all of its graduates but two or three. The students have sustained a daily prayer-meeting for eight years.

THE CHINESE BILL.—The General Assembly of the Presbyterian Church at Springfield, Ill., adopted unanimously the following testimony on the anti-Chinese bill:

Resolved, That we regard the recent action of our Congress with reference to Chinese immigration with deep regret and solicitude, and hope and pray that such subsequent action may be taken by our government as will be consistent with treaty obligations to promote and foster the friendly relations existing between China and the United States, and to advance the cause of Christian evangelization in that great Empire.

The annual bullion production of the different parts of the world is estimated as follows: North America, \$101,558,348; Africa, \$1,993,800; Australia, \$29,018,223; Europe (with Russia and Asia), \$39,607,271; Japan, \$1,382,948; South America, \$8,531,761. Total, \$182,092,351.

Foreign.

Davitt and Redmond are coming to the United States to agitate for Irish independence.

A collection of nearly 5,000 objects connected with Martin Luther has been bought by the city of Berlin.

The aborigines of Australia are rapidly diminishing. In ten years they have decreased from 1,330 to 768.

The German and Russian military authorities are experimenting with flying machines for use in time of war.

The venerable Lord Shaftesbury, though 81 years of age, was to preside at 50 of the 250 May meetings in London.

Mr. Joseph Whitwell Pease, who has recently been made an English baronet, is the first Quaker who has accepted such a title.

The Glasgow Y. M. C. A. has 174 branch associations that meet every Sabbath for Bible study and Christian fellowship.

The funeral ceremonies of Garibaldi, on Sunday at Rome and Paris, and in many cities of the United States, were very imposing.

The Irish Bishops have issued an address deprecating violence, and urging the carrying forward the national movement without crime.

The Roman-catholic bishops of England have forbidden parents in their church to send their sons to Oxford or Cambridge Universities.

William M. Burke, a landlord in Ireland, and a soldier who was his escort, were both murdered a few days since, and attempts to murder have not diminished.

Scotland gives the encouraging report that crime is greatly reduced in her borders. In the years 1840-42 the convictions averaged 1,120 per million inhabitants, while in 1876-80 they were but 570, a decline of nearly 50 per cent.

The Khedive of Egypt, in a conversation with Hon. Walter W. Phelps, our Minister to Austria, showed that he appreciated the efforts that American Christians are making for the improvement of his people. Referring to the schools and colleges they have established in Egypt, he said America gave much, but asked nothing, while other nations asked everything and gave nothing.

A fearful riot broke out at Alexandria, Egypt, on June 11. The Mohammedans attacked Europeans in the streets and the latter fired on the natives from their houses. The British consul was massacred, and the Arabs destroyed many houses occupied by Europeans. An engineer of the British man-of-war *Superb* was killed. This riot continued five hours.

A RUDE HABIT.—Some children have a rude and unmanly habit of breaking in upon the conversation of older persons with questions and remarks of their own. It is very uncivil to do so. So, too, among your own brothers and sisters and schoolmates of your own age; let them speak without interrupting them. If one begins to tell a story or bit of news, let him finish it; and if he makes mistakes that ought to be corrected, do it afterwards. Don't be an interrupter.

Asked from this world's standpoint if there is no life beyond the grave, if there is no immortality, if all spiritual calculation is to end here, why, then, the mighty work of God is all to end in nothingness. But if this is only a state of infancy, only the education for eternity, in which the soul is to gain its wisdom and experience for higher work, then to ask why such a mind is taken from us is just as absurd as to question why the tree of the forest has its first training in the nursery garden. This is but the nursery ground, from whence we are to be transplanted into the great forest of God's eternal universe.—F. W. Robertson.

Fire at Grass Valley.

PRICES CURRENT.

Silver, \$1.14½ per oz., 1000 fine; silver, 925 fine, 52-14-10 per oz.

COMMERCIAL.

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WHEAT—No. 1, 1.70 per ct.

BARLEY—Feed, \$1.55; Chevalier, \$1.75 for choice bay; brewing, \$1.80 per ct.

RYE—\$2.30 to 2.35 per ct.

OATS—No. 1, \$1.70 to 1.90.

FEED—Bran, \$13.30; ground barley, \$36 to \$37; middlings, \$24; oil cake, \$27.50.

HOPS—22 to 25c for good.

POTATOES—\$1.00 to 1.50 per ct.

FRUIT—Lemons, \$1.25 to 2.25 per box for Cal.; Cal. Oranges, \$4.50 to 5.00 per box for choice; BANANAS, \$2.50 to 4.00 per bunch.

STRAWBERRIES, \$6 to 12 per chest. Cherries, \$6 to 9 per chest. Apricots 75c to \$1.50 per box. Apples, \$1.00 to 1.50 per box.

VEGETABLES—Cabbage, 87½c to \$1 per ct.; Cauliflower, \$1.00 per doz.; Turnips, 50 to 65 cts per ct.; Tomatoes, 8 to 18 cts per lb.; Green Peas, 1½ to 2c for sweet; Green Corn, 10 to 25c per doz.

HAY—\$10 to 15 for all grades. Straw, 65 to 70 per bale.

WOOL—San Joaquin, fair, 18 to 21c.

BUTTER—Good to choice, 27 to 29c.

CHEESE—Cal. 12 to 13½c.

EGGS—Fresh laid, 24 to 25c per doz for Cal.

HONEY—Comb, 15 to 17c; Strained, 9c.

10c for white.

BEEF—First quality, 7½ to 8c; inferior, 5 to 6c per lb.

LAMB—6 to 8c.

The Sunday-School Lesson for June 25, 1882.

BY REV. R. G. JONES, D. D.

QUARTERLY REVIEW.

Golden Text.—"The Father loveth the Son and hath given all things into his hands." (John iii: 35.)

I would be inclined to recommend Heb. ii: 1, as the Golden Text of every review lesson, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Would it not be well to put this up in all our churches and Sabbath-school rooms, since it is evident that the great majority forget what they have heard. It is to be feared that the children and many of the teachers have forgotten many of the important lessons of this quarter. Each number will indicate a lesson.

1. How many remember the silly excuse of the inhabitants of Nazareth for refusing the teachings of Christ? Nothing against his doctrine or the mode of presenting it, but that his parents were poor. Jesus gives comfort to every teacher. He will be valued somewhere. If God wants us to work for him he will surely lead us to where we are appreciated. The greatest blessing God can give to any community is men and women able to teach his word clearly.

2. When a man gives himself deliberately to do evil, no teacher can benefit him. John the Baptist did good to thousands, but Herod had transgressed the laws of God and man. Therefore, though he heard John gladly and appeared to reform, he soon became hard enough to order his head to be cut off to please his partner in crime.

3. Jesus Christ is both able and willing to supply all the temporal as well as the spiritual wants of men. He can make the smallest quantity of food supply thousands of people. But these outward blessings are not always beneficial to men. They wanted to make him a king instead of taking him as a Saviour. Worldly prosperity does not always prepare us for the inheritance of the saints in light. A storm on the sea taught the disciples to know Jesus better than the miraculous feast had done. The cause of all our troubles is our own unbelief.

4. How very slow men are to learn the lessons of faith. The disciples having seen Jesus feeding five thousand with a few loaves, having themselves partaken of that miraculous meal and treasured up a basketful each of the fragments that remained as reminders of his care, lost all confidence in him when the storm came and he absent. But he neither forgot them nor lost sight of them. He saw them toiling in rowing. He always keeps his eye on his children. He shall sit as a refiner and purifier of silver, never taking his eye from off the metal in the furnace until it is purified. Then he will not leave it a moment longer in the furnace. It is quite immaterial that there is no means of deliverance at hand. He can walk on the sea as well as in a boat or on a bridge. Every storm ceases at his command.

5. The Pharisees in the days of Christ, and their disciples in our days, find it much easier and more pleasant to observe outward rites and ceremonies than to repent for their sins and pray God for new hearts.

But Jesus said to the best of them: "Ye must be born again. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." It is to be feared this shuts out thousands of professing Christians and millions who talk of entering Heaven at last. "By their fruit ye shall know them."

6. Jesus Christ was so anxious to save sinners and help those who were in trouble that He went to the utmost border of the Holy Land. There He blessed one of the old Canaanites and showed that whosoever believeth in Him shall not perish. The story shows the value of faith and perseverance in prayer.

7. Jesus wanted to teach his disciples in all ages that He can and will provide for their physical as well as their spiritual wants. He knew that hungry people could not profit much by religious teaching, therefore He led them miraculously the second time. But so little did the disciples understand the lesson of those miracles that when shortly afterwards He told them to beware of the leaven of the Pharisees, they thought He was upbraiding them for not taking bread with them for their journey. We often wonder at the stupidity of the disciples under such a teacher as Christ. But when we look at home we find ourselves equally slow of heart to take in the teachings of the Holy Spirit.

8. Jesus never performed the same kind of miracle in the same way. He opened the eyes of Bartimeus by merely saying, "Thy faith hath made thee whole." John tells us of a blind man whose eyes He rubbed with clay and sent to wash in the pool of Siloam. This man's eyes were opened by spitting on them and putting His hands on him. This difference may be accounted for by Jesus' desire to begot faith in those on whom he operated and also to show outsiders that there was no trick in his miracles.

He tried every way to get his disciples to realize that He was the Messiah. Peter openly confessed this, but showed shortly after, when Christ talked of dying, that he did not comprehend the meaning of his own confession or the teaching of Scripture concerning Christ, the Son of God.

9. The troubles of Christ did not come on Him unawares. He never expected to ascend the throne of David in Jerusalem. It was clear to Him from the beginning that His kingdom was not of this world and that His way to Heaven was the way of service and the cross. This is also the way for His followers. Humility is the brightest ornament in the Christian character. Whoever is deficient in this has reason to fear

that he is not Christ's disciple. The least kindness shown to one of His followers will be rewarded and the least offence will be punished. Christ identifies Himself fully with all His saints. He is the head, they are the body.

10. The transfiguration shows us spirit and flesh in very close communion. The death of Christ was the most important subject that any being in the universe ever had under consideration. It has united all in Him. The distinctions between saints on earth and those in heaven is very little. Communication between them seems very easy. Both are on Mount Zion, in the city of the living God, the heavenly Jerusalem. How careful we ought to be of our conduct and conversation in the presence of such glorious friends.

11. One devil is stronger than nine apostles without Christ. He will soon find out when we have left Christ and send his agents to tempt us. Christ takes the part of His disciples, though they may neglect Him. He is also ready to help men who have but little faith in Him and may have mocked Him.

12. The demands of religion are very thorough and searching. We must part with things most delightful and necessary for our comfort. If we do not we endanger our eternal salvation and are in danger of everlasting punishment. Who then can be saved? All things are possible with God.

Many a sweetly-formed mouth has been disfigured and made hideous by the fiery tongue within it.

Good has but one enemy, the evil; but the evil has two enemies, the good and itself.—*Julius Muller*.

If there is any person whom you dislike, that is the very person of whom you ought never to speak.—*Cecil*.

If obstacles lie in your path, overlook them, and never forget that a grain of boldness in everything is an important requisite of prudence.

Every man has some peculiar train of thought which he falls back upon when alone. This, to a great degree, moulds the man.—*Dugald Stewart*.

I will tell you what to hate. Hate hypocrisy, hate cant, hate intolerance, oppression, injustice; hate pharisaism; hate them as Christ hated them—with a deep, living, godlike hatred.—*F. W. Robertson*.

If you tell your troubles to God, you put them into the grave; they will never rise again when you have committed them to Him. If you roll your burden any where else, it will roll back again like the stone of Sisyphus.—*Spurgeon*.

"The Lord is thy keeper," but not thy jailer. His keeping is not confinement, it is protection. When you commit your ways to Him, He does not abridge your liberty; He only defends you against the evil.—*J. M. Ludlow*.

Teaching men morals is as though I had a clock that would not go, and I turned around one of the cog-wheels. But faith takes the key and winds up the main-spring, and the whole thing runs on readily.—*Spurgeon*.

If we traverse the world, it is possible to find cities without walls, without letters, without schools and theaters; but a city without a temple, or that practicoeth not worship, prayers, and the like, no one ever saw.—*Plutarch*.

Ejaculatory prayer is the Christian's breath—his secret path to his hiding place—his express to heaven in circumstances of difficulty and peril. It is the tuner of his religious feelings, his "sling" and "stone" with which he slays the enemy ere he is aware of it; and of all religious exercises, it is the most convenient.—*Christian Intelligencer*.

It is easy to prepare a theory of a beautiful life. But to live it out—ah! there is supreme difficulty in that. But it is not impossible at all, and through the grace and nurture God will give to those who ask him, we have examples of those whose characters seem without a blemish. And even as a model of attractiveness, if there were no other reasons, such a life is worth living.—*United Presbyterian*.

Publishers' Department.

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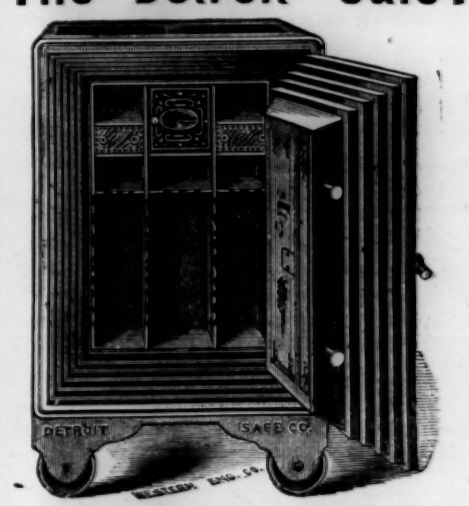
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